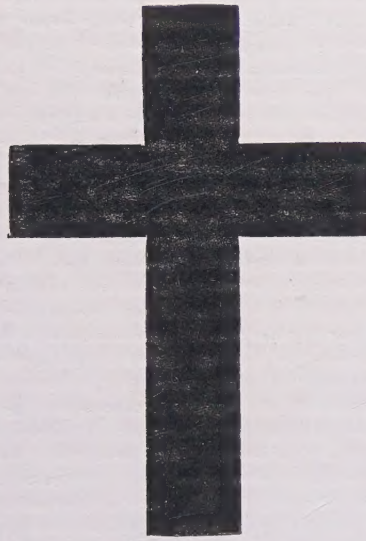


Luther League



Review



C e n t

**Calls us to renewed earnestness of thought and purpose;
Leads us to searching inquiry as to our personal relation
to a personal Saviour;
Helps us to follow Jesus on the way to the cross.**

"For even Christ pleased not Himself"

March, 1936

Volume Forty-eight

Number Three

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

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MARCH, 1936

No. 3

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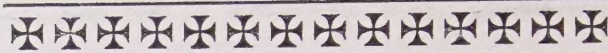
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A NEW Confirmation Booklet with Certificate

CONFIRMATION CANDLES

By Paul J. Hoh

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blessing, sixteen "Candles," and blank pages for the individual's
Confirmation verse, the hymn, and the names of the class.

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lighted on the altar in readiness for the Confirmation service, faces
of members of past classes. Each "Candle" tells of the life it sym-
bolizes. In many of the lives, the Confirmation vow and blessing
showed their influence and the flame either burned brightly or was
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faith and hope, and the Confirmation vow will mean more to the
young people who light their Confirmation candle this year. This
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Attractively bound in white art paper covers.

Price, 25 cents a copy; \$2.40 a dozen.



OUR NEW EASTER SERVICE

WITNESSES TO THE RESURRECTION

By F. Eppling Reinhart

A service for the Sunday School telling the Easter story in
hymns, prayers, and service. Many of the hymns are familiar but
some are new. Recitations and pageant are included, making the
program complete. This will be a popular, pleasing, and appealing
service.

Price, 8 cents each;

60 cents a dozen; \$4.00 a hundred.



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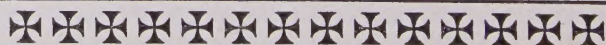
NEW

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Restoring Our Souls

Lent Offers:

Refreshment

Rest

Restoration

Righteousness



Lent Is At Hand

Once again the question comes home to every one of us, "How am I going to keep this sacred season?" In our contacts with young persons we note the different conceptions these young people have in the observance of the Lenten season. One's conception of Lent will determine his attitude toward and his manner of its observance. Personal ideas about the proper observance will increase or diminish one's blessings.

That everyone may reap the richest possible blessings from this time honored season in the program of the church let us answer the question. How am I to keep Lent?

Not a Time to Do Penance for Sin

The Lutheran does not keep Lent as a time "to do penance for sin." He knows that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." He realizes that it is not by any work he himself might do, but only through Christ's merits that forgiveness is procured. While he does not do penance for his sins, he does repent of his sins. He approaches his Heavenly Father and like the prodigal son he says, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Realizing his lost condition, with the publican he prays, "God be merciful to me a sinner."

Not a Time to Make Amends for Past Negligence

Lent is not a time to fulfill religious obligations for the year. There is a great deal of legalism in observing Lent. Some keep it as a kind of a balm for a guilty conscience. Some persons are carried away in these days by the mad rush of society, business and other worldliness, and welcome Lent as a time when they can make amends. This kind of keeping Lent is the merest foolishness.

Lent is not a time to pacify a guilty conscience, but a time to deepen religious convictions and heighten Christian "joy and peace." The Lutheran knows that it is not formality, but sincerity, that pleases God.

A Time for Meditation

Lent is a time when the Christian gladly accepts the invitation of the Saviour to come apart and rest awhile with Him in meditation and prayer. It is walking with Him in holy memory along that last journey to Jerusalem that ended in His sacrificial death and in His glorious resurrection. Holy contemplation to reach an ecstatic state is not his aim, but sacred meditation that will bring him into living communion with his "ever living" Lord is his object.

A Time to Search the Heart

Lent is a time for deep devotion and heart searching. It is a time when daily recourse to the Word of God, aids the Christian to ponder "the deep things of

God." While a Lutheran does not condemn fasting "as an external discipline" still he considers spiritual preparation a thousandfold more important. Diligently searching his heart, he applies the gospel message that he may grow in grace and in the knowledge of God.

Lent is the voice of Jesus saying unto all "come unto Me." Some one weary with the burden of sorrow. Some one under the galling yoke of sin. Some have tried in vain to find heart's rest in the world's pleasures and amusements. To these Lent points to the voice of comfort, forgiveness and peace, for Jesus bids us all come unto Him.

Lent calls us to something better. Read reverently God's Word.

Lent calls us to prayer. Tell God our daily needs in the confident assurance that He will supply them out of His fullness.

Lent calls us to daily living. To live our daily life so that we may be living witnesses for Christ.

Lent calls us to give. To give as a willing sacrifice of our own pleasures in order that God's cause may have abundance.

May this Lenten season be one in which the fragrance of its memories will go with us as a benediction in all the coming days.

So shall we live nearer to our Lord,
So shall we labor through these Lenten hours,
Till Easter songs shall hail the Golden Day
And joyful hands shall wreath the Easter flowers.

LET US PRAY

In this Lenten season we are reminded of many things that we should do as Christians, and of which we are likely to be forgetful after the season is passed. It were well if the lessons taught at this time could be continued throughout the year, especially as it concerns a most important part of our daily life as a Christian—Prayer.

Jesus says: "Watch ye, therefore, and pray always. All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Paul adds: "Pray without ceasing. Continue in prayer, and watch in the same with thanksgiving."

John Fox wrote: "The time we spend with God in secret is the sweetest time, and the best improved. Therefore, if thou lovest thy life, be in love with prayer."

John Cook's burden: "The business, the pleasure, the honor and advantage of prayer, press on my spirit with increasing force every day."

Adam Clarke advised: "Study yourself to death, and then pray yourself alive again."

Bernard Iddings Bell tells of the advice an old priest gave him on prayer. He began by saying, "When you pray, my son, remember that what you are really doing is talking as a child to his father." Then he reminds him of the kind of conversation which he, as a

father, would expect and enjoy. Gratitude, confession, and intercession would please him. But the thing he would like best of all would be to have his child come to him in a complete surrender, prompted by confidence and love. This is the way the priest put it. "You would be a queer parent not to find your greatest joy in spontaneous coming to you and climbing up in your lap and throwing his arms around you, whispering in your ear, "Dad, I love you a lot. You are a great dad." We can think of nothing finer, nothing more to be desired, in the relationship between father and son than just such an expression of love.

Our prayer, our communion with God, reaches its highest point when with complete abandon we give ourselves to Him and say, "Father, I love Thee with my whole heart. I wish to be Thine forever." Prayer is just like that. That is why we believe in prayer.

THE SYMBOL OF THE CROSS

At this season of the year it is important that we especially take a good look at our Luther League emblem and observe that in the very center of the blue field our eye meets with the sharp contrast of the black cross. Let us then realize that man made the cross that was laid upon Christ.

The cross Jesus bore was put upon Him by His enemies, but Jesus was willing to bear this cross that the world might be saved from sin by the shedding of His own precious blood upon that cross.

As we realize the sacrifice which Christ made for the sin of mankind, the black cross becomes the divine cross and the divine doctrine of the cross in its widest sense, can form a rallying point for more united effort and communion. Thus the one cross as representing the unity which exists despite all differences, can be our common meeting place and that basis of agreement from which we can operate and grow into greater unity of spirit and faith.

For many centuries the cross was a symbol of shame and death. It was the instrument of the most cruel type of punishment known to men, involving humiliation, extreme physical torture, and long drawn out death. But from the fourth century, when Constantine, inspired by his celestial vision, adopted the cross as a sign of victory, it has become the symbol of Christian faith and devotion the world over.

The high central shaft of the cross pointing up to heaven directs our thoughts to God "who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." The love of God finds its greatest expression in earth's darkest hour, when hate and greed and lust in men combined to crucify the earth's fairest and purest and perfect Son of man.

The arms of the cross to which were nailed the outstretched hands of Jesus remind us of His service. What wonderful hands Jesus had! Firm and strong, yet caloused and soiled with service. Into the industry of the modern world has come this ideal of service. It is the keystone upon which the arch of success depends. But it took the cross of Calvary to teach this lesson to the world.

The hands of Jesus, stretched out upon the cross, were bloodstained hands and they remind us of His

sacrifice. The cross, which today looks so beautiful and when worn as a golden ornament, is an innocent object of aesthetic adornment, was once a crude instrument of torture. Upon it Christ gave His life that we might live. Truly we should sing with new enthusiasm and consecration:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gather 'round its head sublime.

THE TRIUMPHANT CHRIST

Macauley, with superb skill, describes the effect which King Henry of Navarre had upon his men. The thousand spurring horsemen, with lances in rest, press after the snow-white plume of their leader. Then the battle begins. It is like a mill-stream bursting its dam.

And in they burst, and on they rushed,
While like a guiding star,
Amid the thickest carnage blazed
The helmet of Navarre.

In a finer, worthier way, yet with the same effectiveness, Christ goes before us into life's battle, into the conflict against evil and unbelief. The fact that we can count on His continual aid means much; the fact that He triumphed over the powers of hate and the grave means more. His ultimate victory in the world is as sure as that the sun rises in the east. Instead of the crown of thorns shall be the many diadems of universal sovereignty. Instead of the rejected Man of Nazareth shall be the regnant Redeemer of the race. Nations shall learn war no more. Strife shall be supplanted by mutual understanding and good will. Class bitterness and international rivalries shall be rendered obsolete by the claims of brotherhood. And the kingdoms of this world shall become the kingdoms of our God and of His Christ and He shall reign for ever and ever.

J. W. G. Ward in "His Last Week," Doubleday, Doran & Company.

THE STRANGER OF GALILEE

I fancy I stood by the shore one day
Of the beautiful murmuring sea;
And I saw the great crowds as they thronged the way
Of the Stranger of Galilee.
I saw how the man who was blind from birth
In a moment was made to see;
The lame were made whole by the matchless skill
Of the Stranger of Galilee.

And I felt I could love Him forever,
So gracious and tender was He.
I claimed Him that day as my Saviour,
This Stranger of Galilee.

I heard Him speak to the angry waves
Of that turbulent raging sea;
And lo at His word were the waters stilled
This Stranger of Galilee.
A peaceful, a quiet and holy calm
Now and ever abides with me.
He holdeth my life in His mighty hand,
This Stranger of Galilee.

Come ye who are driven and tempest tossed,
And His gracious salvation see;
He'll quiet life's storms with His "Peace, be still,"
This Stranger of Galilee.
He bids us to go and the story tell
What He ever to you will be,
If only you'll let Him with you abide,
This Stranger of Galilee.

Oh, my friend, won't you love Him forever?
So tender and gracious is He.
Accept Him today as your Saviour,
This Stranger of Galilee.—Author Unknown.

T'AI TUNG CHEN (Tie Doong Jen)

TSINGTAO, SHANTUNG, CHINA (Ching Dow, Shan Doong)

By Miss M. Clara Sullivan, Missionary to China

PREACHING

First impressions lasting? I can attribute to no other cause the clear and bold picture I have of my first visit to T'ai Tung Chen, where our Luther League is planning to build a church and social service center. Part of it was due to having come from conditions so far removed from those I met there that it was the first "shock" of a new missionary on the field.

On the morning of Oct. 21, 1929, I arrived in the beautiful harbor of semi-western town of Tsingtao. Thus are we impressed by the exquisite green of the hills, the red-topped tile red

out Jesus' example in providing healing!

The unhappy faces made me even sadder. There showed no joy like the children should have. If we asked if they could read, and they said "Yes", we gave them a picture tract with a Gospel message. But if they could not (as 85 per cent. of the 400-450 Million souls in that great land cannot read) we did not give a tract unless some member of their home could read. Since I had just arrived, I had no idea of what they were saying, but they liked to touch the warm fur of my collar. I learned from the mis-

HEALING

German buildings, the splendid harbors. It was in the afternoon that I received my first initiation into the real life of the multitudes of Chinese living in the progressing eastern suburb of Tsingtao—which suburb is called T'ai Tung Chen.

Two missionaries took me to the church and grounds of T'ai Tung Chen Church and to the near-by preaching tent. Behind the walls encircling all (as are buildings in China) were a small church auditorium, several class-rooms, the pastor's home, and a primary school. There were court-yards for basket-ball and other games. All appeared cramped and inadequate. I was told that this section was the most rapidly growing of any place in which our mission has work. How badly needed are facilities to meet the calls of the growing suburb.

Worse than the impression made by the physical equipment was the one received from the crowds of children and old folk sitting on the street. Many were huddled in the doorway of the church, where the warmth of the southern sun invited them. Ragged, under-nourished, half-sick most of them looked to me. Why were they not in their homes? Late October was cool enough for a heavy coat! Why? Their narrow living quarters had not this much sun and no artificial heat. Some homes could afford a little heat, but these children's parents could not. The nurse told me that the sickly looking eyes of many were cases of trachoma, and that it could be arrested in most cases were we able to give them treatments. Otherwise, many of them would result in blindness. There were sores, infested heads, underfed bodies. What wonderful opportunity for carrying

TEACHING

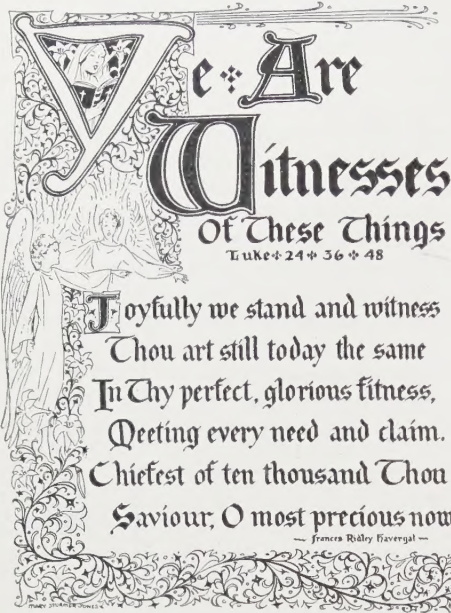
sionaries that they had no opportunity of schooling. Most of the children have to care for one another while their parents are at work. They could go to a kindergarten having brief hours and taking younger than public school age children with older ones, but there was no such place available—not one. Most of them could not afford the price of the school dress (or uniform) required. Besides, the schools could not begin to accommodate all the children of T'ai Tung Chen. (Public Schools in China are recent; the Peoples' Government, after the fall of the monarchy, has done remarkably well in supplying as many schools as they have in these recent years.) We could not help noting that schools for all have come from the Lord. Where believers in Christ Jesus have gone, schooling has been provided for more than just a few favored rich. We want school opportunities for the children in T'ai Tung Chen. Jesus shall let them "know the truth, and the truth shall make them free." I did not get to go to a church service in the little chapel, because I had to go on to Peiping to study the Chinese language. I know,

though, that the accommodations are not adequate. Naturally we must have a larger church if we are to care for the growing congregation in this growing industrial and small-shop section of our field. As

Jesus told those sent by John: " * * * and the poor have the Gospel preached unto them," so are we seeing the

Gospel being preached to hungry souls in T'ai Tung Chen. So important is this work, that we have taken our one ordained (and strongest in many respects)

(Continued on Page Eight)



A Call To Service

By MR. H. TORREY WALKER
Departmental Secretary of Church Extension and Finance
United Lutheran Church in America

*"We've given our allegiance to serve without sur-
cease the mighty Lord of Armies, and gentle Prince
of Peace." How many times have you sung this
portion of the first stanza of the Luther League Rally
Hymn? No matter how frequently we sing it, to most
of us comes a thrill as we renew our obligation in
these wonderful words.*

OUR CHURCH PRESENTS HOME MISSIONS

THE thrill takes on new meaning when we feel honestly that we have "served without surcease," and that this is a renewal of our promise to serve and serve again. This page is written to the members of all Leagues as individuals interested in the Church School in their own congregation. The cut at the top of this page is a reproduction of the front page of the Easter Service for Church Schools prepared by the Parish and Church School Board for distribution by the Board of American Missions free to all Church Schools.

The Lenten Season is the time set aside by the United Lutheran Church for the presentation of the cause of Home Missions. As a part of this presentation the Church Schools are asked to use this service for their Easter program.

Although the United States and the Dominion of Canada are spoken of as Christian nations—as yet more than half of the people who are citizens of these two great nations could not sing the Luther League Rally Hymn—because they have not yet given their allegiance—to the gentle "Prince of Peace." This means that there is still much to be done **by you** as a member of your congregation and **through your help** by the Home Mission agency of the Church, The Board of American Missions.

That is the reason the Church designates the Lenten Season for the presentation of the Home

Mission cause—and the reason the Church School to which you belong is urged to use the Easter Service.

As a fitting climax, to translate Home Mission interest into Home Mission facts, the Church Schools are asked to give the offering to be taken at the Easter Service for the building fund for mission churches—so that mission congregations in your Synod may move from store rooms and rented halls into their own church homes. Those Synods which have no missions of their own can designate the territories in which these funds will be used—the Canadian Northwest or a number of other places where church buildings are needed.

The Call to Service to you as a Leaguer is that

- I. You ask the Superintendent of your Church School or the Committee having its Easter Service in charge to use the Easter Service provided by the Board of American Missions.
- II. If the Service is used to read the literature accompanying it.
- III. Contribute as you are able to the offering for the building fund for mission churches (Church Extension Fund).
- IV. Remember in your discussions and in your prayers during this Lenten Season the great unfinished task of the Church—to make America—the United States and the Dominion of Canada—really Christian.

INTERMEDIATE DEPARTMENT

Dear Intermediates:

The March topics in the Review are dressed up differently from any form used heretofore. Your attention is called to this fact. Your approval or disapproval is invited. Heading each of the five topics of the month is the caption "Advertising" or "Advertise It." Reference here is to the making of a poster in giving publicity to the meetings. Said posters should be hung in a conspicuous place two weeks in advance of each meeting. The other features of the new set-up are self-explanatory.

The Reading Course

Quite a few Leagues have received a supply of Reading Course Certificates for members having read the four books of the 1935 Reading Course. These certificates are free on request. Send in the names of your members who have read all four books and receive filled out, signed and sealed copies of the department's beautiful certificate. All four books are appropriate for reading, both by boys and girls.

The 1936 Course is now in use. There are six books in this course, one of which is elective, namely: "Forty Years On the Labrador." Of the remaining five two are companion books, one for boys and the other for girls. The five book group was reviewed in topic form in November, December and January. Being familiar with them your support in their use is earnestly requested. You should use every means to purchase this set of fine books, thus giving the members the chance of reading and studying them.

For further particulars concerning the 1936 Intermediate Reading Course and Essay Contest write to yours truly.

The Penny Hobby

The January and February Reviews told about nine Intermediates claiming Luther League pins in return for pennies submitted to me. But the half hasn't been told, and, yea verily, the third hasn't been told; inasmuch as an additional twenty-two "penny-swappers-for-pins" came before the Pin Penny Reviews with legitimate claims. The names of these twenty-two Leaguers are:

*Miss Thelma Yost, Altoona, Pa.
Miss Lena Hess, Altoona, Pa.
Miss Madaline Kinch, Altoona, Pa.
Miss Marjorie Kinch, Altoona, Pa.
Miss Betty Hite, Altoona, Pa.
Mr. Herbert Chase, Altoona, Pa.
Miss Helen Duble, Long Beach, Cal.
Miss Virginia Peterson, Long Beach, Cal.
Miss Elsie Rahn, Long Beach, Cal.
*Miss Ardell Nolan, Jacksonville, Fla.
Miss Dorothea Kloeppel, Jacksonville, Fla.
Miss Henrietta Simmons, Jacksonville, Fla.
Miss Katherine von Dohlen, Jacksonville, Fla.
Miss Betty Bynum, Jacksonville, Fla.
Mr. Herman Bermenter, Jacksonville, Fla.
Miss Jean Robinson, Sheperstown, W. Va.
*Mr. Harold Park, Birmingham, Ala.
Miss Laura Stipp, Sheperstown, W. Va.
Mr. Leslie Conrad, High Point, N. C.
*Received two pins each.

Of the thirty-one pins awarded to date twenty-six different Leaguers were the recipients. According to a recently announced revision of the rules one person is entitled to receive but one pin. What surprises me in this whole business is that only eight different cities have provided claimants for pins. Where, oh, where are the hundreds of others?

BUT! BUT!

It's too late now for anyone anywhere to receive a pin for sending in Lincoln pennies. I reserved the right to call off the contest upon giving announcement thereof in the Review. I do so here and now, that is, as far as Lincoln pennies are concerned. However, the penny contest continues as far as large copper cents, eagle cents and Indian cents are concerned, as per rules Nos. 1, 2 and 3 in the November Review, page 9.

The Luther League Emblem Contest in Stamps

Announcement of this second contest was first made in the December Review, page 6. A number of Leaguers have written me to the effect that they are working on their emblems. I'd advise all who are interested in this contest to get busy. Three fine awards will be given away and all the emblems submitted by May 1st will be displayed at the United Lutheran Church Convention this fall at Columbus, Ohio.

1935 Annual Statistical Reports

Same will be called for by the time you read this, that is, if your State Intermediate Secretaries get them to you. They come directly to you from them, not from me. Won't you please fill them out carefully and completely. Don't skip by the minutest detail. Don't guess at figures. Whether or not you've met ten or more points of the Sixteen Point Program answer every question faithfully. Then return the blanks to your respective state officer in order that I may be enabled to issue the awards and certificates.

Mother's Day Program

There is a specially prepared program for this day available to you for 10 cents at these offices. Write in early and receive one or more copies. Ask for the 1936 Intermediate Mother's Day Program.

Until I write again or you write to me, I am

Affectionately,

HOW TO GROW

Pray without ceasing.—I Thessalonians 5:17.
Rejoice in the Lord always: and again I say, rejoice.—Philippians 4:4.
Add to your faith, virtue; to virtue, knowledge; to, etc.—II Peter 1:5-8.
Ye have not because ye ask not.—James 4:2.
Whatever he saith unto you, do it.—John 2:5.
Only fear the Lord and serve Him in truth with all your heart.—I Samuel 12:24.
Remember the words of the Lord Jesus, how He said, it is, etc.—Acts 20:35.
Keep thyself pure.—I Timothy 5:22.
Go ye into all the world and preach the gospel to every, etc.—Mark 16:15.
In all thy ways acknowledge Him and He shall direct thy paths.—Proverbs 3:6.
Verily, verily, I say unto you, he that believeth in me, work, etc.—John 14:12.
Endure hardness, as a good soldier of Jesus Christ.—II Timothy 2:1-7.

Our New League in the Virgin Islands

By EMILE A. SOLOMON,
President,
Frederikskirke Luther League

Received into full membership of the Luther League of America at the regular Annual Executive Committee Session held in Philadelphia, January 20, 21, 1936



The Anniversary

Thursday, September 26, 1935, marked the second anniversary of our youthful organization—the Frederikskirke Luther League. This local League has really lived two years. I have found it especially necessary to recall here, that it was through the initiative of our present pastor, H. D. Whitteker, with the efforts of a few young people of this Lutheran church, that our origin came about. A forerunner of a young people's movement was the Young People's Society, organized by Pastor Toffdahl Nesgaard, a former minister of our congregation, approximately eight years ago. Due to the short tenure of office of this pastor, the work was abruptly brought to a close, and remained so, inasmuch as some months elapsed, before a regular pastor was assigned to regular duties here, on this island.

Purpose

The need of such an association was easy to be seen. There were some young people actively engaged in church work, but not enough. This society was not founded, as a few might think, to mould our youths into ministers, nor for special training of young women for deaconess work—would that this was the motive! The aim, it seems to me, was to inoculate the spirit of loyalty to the church, to enlarge the active interest and efficiency of the lay workers, and to secure better acquaintance and friendship among the younger people of Frederikskirke. This organization provides training and practice for better service in the older branches in our church; namely, the Church Council, the Ladies' Aid Society, the Sunday School Teachers' Association, and the Benevolent Society.

Membership

The total membership at the end of this second year was sixty, sixty-five per cent of whom may be considered active. This is a fair number for such an organization in a church, claiming about three hundred communicants. The age range is from fifteen to thirty years. The average attendance on all occasions was about thirty-five. Members of the Church Council, who are honorary members, favored us rarely by their presence at our regular programs.

Programs

The Luther League has held two meetings regularly each month: The first a program; the second a business meeting. The monthly programs were alternately secular and religious. Seven were religious and five secular. These were held on the second Thursday of each month. Articles written in *The Lutheran* and the *Luther League Review* furnished material for our religious assemblies. The musicians and singers of the League entertained us especially at the secular programs. All meetings were held in Bethania—our mission house. They were varied, as far as possible, to give many members an opportunity to participate.

A musical cantata, "Trial By Jury," was presented July 17 in the high school auditorium, under the direction of Mr. Cyril Creque, organist and choir director, for the benefit of our church. Almost the entire cast was comprised of members of our League. The programs for this second year were brought to a fitting close by a special anniversary program held in Bethania, Thursday, September 12, 1935.

Business Meetings

The business meetings of the League were held regularly, on the fourth Thursday of every month, except during July, when it was found advisable to hold that one on the Tuesday preceding the regular date. Many purchases were authorized at these meetings; communications sanctioned, for the well-carrying out the work of the League. Authorization was made for our subscription to the *Luther League Review*.

Socials

The quarterly socials were held according to schedule. The social for March was omitted due to Lent. They were three in number and registered a liability of \$9 in the expense account. At the socials, members were free to suggest and play games in which they found delight. There was to be no back seat audience. No attempts were made to compete with social clubs, nor to turn our hall into an amusement center. In accordance with true Christian ideals, these social hours were conducted to provide a wholesome social life. (There are social differences to consider: Some have

fallen victims to inferiority complex; others with the least smile of Providence assume the superiority. All the members would realize some day that we are all one in the sight of God.)

Finance

According to the report of the Treasurer, Mr. Sigurd Petersen, the total receipts for the year were \$57.25, and the expenditures \$24.55.

Vespers

Formerly, evening services were held quarterly in the church for the Leaguers; the sermons were addressed to the League. Last year these Luther League vespers occurred monthly, being held on the Sundays following our monthly business meetings, in order to stimulate more regular attendance at worship. The field for religious discourse was widened. The League's choir rendered anthems, and on two occasions the League's quartet sang.

League's Choir

This unit, composed of the younger singers of the organization who need special training, responded favorably under the direction of Miss Carmen Francis, the League's pianist, assisted by Mr. Cyril Creque. This choir, though small, took the place of the church's choir at our Luther League vespers and functioned occasionally at the program meetings. The results were very satisfactory.

League's Quartet

Working along almost the same lines as the choir, was our male quartet. Four youngsters, viz, Arthur Benjamin, Sigurd Petersen, Emile Solomon and Edwardo Hill (the best in their particular range of voice) formed a good combination. The group was trained by Mr. Cyril Creque. The renditions by this quartet made the League's programs more varied and rich.

Sewing Circle

Several young ladies of our League responded to the call to organize a sewing class. As a new feature, supervised by Miss Adina Kean, teacher of home economics in the Charlotte Amalie High School, and a faithful member of our congregation, it has held the interest of the girls, and proved to be one of the busiest units of the League. Organized in March, it met every Monday evening, but later a bi-weekly schedule was adopted, and is still in vogue. A large variety of handwork was done. Among the pieces are: Puerto Rican Drawn Work, Heidibo, Roman Cut Work, Plain Embroidery, Tatting, Hadangar, Mexican Drawn Work, Italian Hemstitching, and plain sewing. At a bazaar held December 3rd, under the auspices of our Ladies' Aid Society, these finished articles were sold.

Holding the Confirmed

In order to preserve Frederikskirke, the young and newly confirmed members must be retained. This is the field in which every properly organized and conducted Luther League has to labor. Our Luther League has made itself responsible for holding the newly confirmed. At a rally program held the week of the confirmation, on Thursday, June 13, twelve of these young people were received into the Luther League.

Objectives

Our main objective, yet to be brought to fruition, is a District League of the Virgin Islands, of St. Thomas and St. Croix, and later we hope to unite with Puerto Rico to form a Luther League of the West Indies. Communications to make this a reality were dispatched during the year. The matter was left pending.

The second year was successfully concluded with the presentation of five gold pins, to the following members for regular attendance and general interest in the work of the League: Clarice Powells, Beulah Raupack, Cassilda Monsanto, Arthur Benjamin, Emile Solomon.

MAKE YOUR OWN TOPIC

Attention, please!

The topic for October 11th as listed will be cancelled. Every League has a chance to write a better one. The best topic—title, program, Bible Readings, topic material, 1200 words, questions and additional readings will be substituted.

Get busy **now**—Educational Committees, Educational Secretaries, ambitious Leaguers—who want to write **better topics**. Send in your material to the Luther League of America, 1228 Spruce Street, Philadelphia, Penna., promptly.

All topics in this contest must be submitted and be in Headquarters office **before** midnight, June 1, 1936.

Choose **any** topic. Treat it as you think would go over best. Include the **six** items noted above and others you think would add to the topic's effectiveness. Have it in before June first.

LET'S GO FOR A GREAT TOPIC ON OCTOBER 11th!

T'AI TUNG CHEN (Tie Doong Jen)

(Continued from Page Three)



Women's Class at T'ai Tung Chen—Summer 1934

Chinese pastor from our up-town church and stationed him at T'ai Tung Chen. One of our strongest young men, Mr. Hsing, is now stationed there as his helper. We are very glad to look forward to greater work in T'ai Tung Chen Congregation.

Since that first visit to T'ai Tung Chen I have made many. I have had Bible and phonetic classes for women and girls out there. I have gone to a watermelon cutting given by the young helpers in the D.V.B.S. class even as late as 1934. Oh, fine people waiting for the Message of Life and Salvation,—a three-fold task given by Him to teach, preach, and minister unto them is yours. I congratulate you on your opportunity and your knowing that it is rich for you to take and bear in Jesus' Name.

ATTENTION! NOTICE!

Beginning with the April, 1936, issue of the *Luther League Review* in connection with the Dues Report of the various State and Synodical Leagues, we shall list the unpaid balances of 1935, by order of the Executive Committee of the Luther League of America.

"THE BEST IS YET TO BE"

One of our great Scottish writers, George MacDonald, puts these words into the mouth of one of his characters: "Oh, I wish I had never been made." "Why my dear child," replied her friend, "you are not made yet; you are only being made." That is a great truth. As Browning says, "The best is yet to be." We are becoming. Some one says, "If I were God I would not reveal all the secrets of science in a moment, because the best part of knowledge is the search for it; I would not unveil all the useful inventions at once, because no invention is any good until the race is ready for it." Sir William Hamilton compared truth to a bird, and the method of getting it to a chase; to which Lessing added: "If the Almighty holding in one hand the bird, and in the other hand search for the bird, presented them both to me and asked me to choose, with all humility and without hesitation I should choose the latter." And Malebranche holding to the same figure: "If I held truth captive in my hand, I would set it free for the pleasure of the pursuit."

Malcolm J. MacLeod in "When the Morning Wakens," Doubleday, Doran Company.

CAUGHT IN A SWIRL OF THINGS

Not long ago in New York City there was an accident in a building occupied by a five and ten cent store. The floor caved in and a perfect avalanche of jim-cracks rained down on the people beneath. There were no fatal results beyond being almost buried in the flood of things. This accident may well stand for what has actually happened in the lives of multitudes. They have been caught in a swirl of things which has come down on them with the result that the inner life has been flattened out. The table of contents of a million minds would just about be exhausted with some such entries as these—apartments, balloon tires, baseball, radios, five cent cigars, installment buying, vacuum cleaners, electric refrigerators, tabloids, talkies, overstuffed furniture, sun porches, body squeaks. There is no place for the soul, even in the index.

Halford E. Luccock in "Jesus and the American Mind," The Abingdon Press.

INSPIRATIONAL**EDUCATIONAL****BIENNIAL**

Mid-West Regional Conference

of the Luther League of America

America's Most Beautiful City Awaits You!*America's Safest City Will Welcome You!**America's Cleanest City Will Entertain You!***Milwaukee, Wisconsin****June 21-23, 1936**



THE JUNIOR DEPARTMENT



CALENDAR FOR MARCH

1. Study the March Junior Topics—"Lent"
2. Get ready for Easter—Use the Junior Topics Booklet, "Easter"
3. Get the Reading Course Book, "Illustrated Bible Story Book." Circulate it among the Juniors, have each write a story on one of the stories of the book, put in a looseleaf scrap-book, send to Headquarters by March 30. A Bible costume will be awarded for the best received.

Dear Leaguers:

These Junior Leagues have been registered at Headquarters since the Charleston convention:

St. John's, Davis, W. Va.
Holy Communion, Yeagertown, Pa.
St. Luke's, Schroeder, Texas
Trinity, Selinsgrove, Pa.
Grace, Manorville, Pa.
St. John's, Tatamy, Pa.
Zion, Stone Creek, Ohio
St. James, Allentown, Pa.
St. Peter's, Zurich, Ontario, Canada
Bethany, New Castle, Pa.
First English, Bryan, Ohio
St. Paul's, Numidia, Pa.
Trinity, North Woodbury, N. J.
First, Altoona, Pa.
Grace, Altoona, Pa.
Our Saviour, Baltimore, Md.

Is your Junior League registered? We feel sure there are quite a number organized which have as yet not registered. We want every one listed. Send for registration blanks. Registration does not mean financial obligations. There are no dues for Juniors. It means that a League is listed at Headquarters, and receives the annual letter sent out in September and helps from time to time. Help us to register every Junior League organized, by seeing that registration is sent in.

State Secretaries

When there were one hundred Junior Leagues and fewer plans the national Junior Secretary kept in touch with as many of the local superintendents as possible.

With one thousand Junior Leagues at the present time, this is impossible, and the Junior Secretary only makes plans, and then depends almost entirely on the state Junior Secretaries to carry them out.

A fine corps of State Secretaries has been appointed, and we wish to pay tribute to the fine work which they are doing, and the liberal amount of their time and energy which they are voluntarily giving.

In order that you may know who they are and call upon them when needed we are giving their names:

California (South) ... Miss Arda June Gent
111 E. 77th St., Los Angeles, Cal.
California (North) ...
Columbia District ... Miss Gudrun Hansen
306 19th Ave., Longview, Wash.
Connecticut
Florida
Georgia-Alabama ... Miss Anna Beckmann
R. D., Isle of Hope, Savannah, Ga.
German Nebraska ... Martin Schroeder, Jr.
Bloomfield, Neb.
Illinois Miss Dorothy Vick
53 Walker Place, Elgin, Ill.
Indiana Mrs. Norma Gribler
515 N. Wallace St., Indianapolis, Ind.

Iowa Miss Anna Mae Snouffer
1340 1st Ave., W., Cedar Rapids, Iowa
Kansas Miss Talia Ann House
Peabody, Kansas
Kentucky-Tennessee .. Miss Ella Moser
R. D. 2, Box 322, Louisville, Ky.
Maryland (Not yet appointed)
Michigan Miss Dorothy Tweedle
2202 Lakeview Ave., Detroit, Mich.
Mississippi Miss Willie Roberts
Pulaski, Miss.
Minnesota Miss Elsie Lund
515 W. 31st St., Minneapolis, Minn.
Nebraska Miss Thelma Wenk
Creston, Neb.
New Jersey Miss Nola Siess
1039 Magnolia Ave., Elizabeth, N. J.
New York Miss Emily Herr
72 Main St., Ginghamton, N. Y.
North Carolina
Ohio Mrs. Paul Miller
670 W. Jefferson St., Springfield, Ohio
Pacific Northwest ... Alice Breme
5018 16th Ave., N.E., Seattle, Wash.
Pennsylvania Mrs. Ralph G. Swavely
134 S. 12th St., Reading, Pa.
Rocky Mt. Synod ... Mrs. L. A. Swan
881 14th St., Boulder, Colo.
South Carolina Miss Lucy Brady
1004 Calhoon St., Columbia, S. C.
Texas Miss Erna Roitsch
La Grange, Texas
Virginia Miss Mary Brown Cassell
Rural Retreat, Va.
West Virginia Lucille Granneman
R. D. 2, Grafton, W. Va.
Wisconsin Ruth Stern
140 Frederick Ave., Oshkosh, Wis.
Canada Norman Berner
Lutheran Seminary, Walterloo, Canada
Puerto Rico Miss Carmen Villarini
Box 5303, Puerta de Tierra, P. R.

We are giving this list with two requests:

(1) That you call upon your State Junior Secretary at any time for any help needed, and that you cooperate in every way possible in furthering the work of the Department;

(2) That those states who do not have State Junior Secretaries speedily appoint same, so we have a complete working force. (Also may we ask that some permanency be given to the work by the appointment of a secretary for a number of years. When a secretary is changed each year the work suffers. Find a good Leaguer and have her develop the work.)

China

Did Your Juniors Help in the China Objective as Yet?

The new missionary project should appeal especially to the Juniors, for the plans include a Kindergarten in the new building which will be erected in our mission at T'ai Tung Chen, China. We are sure that the boys and girls will want to share in this.

DID you help the Seniors with a program on China?

DID you observe "Junior China Day" on February 23?

ARE you planning to have the Juniors give a China program?

ARE you arranging an Exhibit of China curios and handwork made by the Juniors?

ARE you planning to have a Chinese Tea Party?

ARE you studying the book on China—"Ling Yang"?

DID you send for the helps on China for the Juniors—"Ling Tei Invites You to China"? (ten cents from Headquarters).

ARE you planning to have the Juniors present China at a district rally or convention?

ARE you planning to have the Juniors contribute to the Objective?

All of these are ways in which you can help along the work. The Juniors have always done their share in our other Objectives, and we feel sure we can depend on them for the project in China.

All contributions from the Juniors of course apply on the quota for your state League. Also, BE SURE to mark your contributions when you send them in FROM THE JUNIOR LEAGUE. A great many failed to do this in sending in money for the Japan Objective, and we feel sure that a considerable sum was not credited to the Junior Department because of the failure of some superintendents to mark their contribution "Junior Luther League".

To date these contributions have been received for the China Objective:

Grace, Baltimore, Md.	\$2.00
First, Miamisburg, Ohio	1.00
St. John's, Phoenixville, Pa.	1.00
Southern District, New Jersey	2.00
St. John's, Passaic, N. J.	1.00
.....	—
	\$7.00

This sets the ball rolling. NEXT?

Christmas Activities

The Juniors everywhere shared Christmas by studying lessons on Good Will, and then helping our Inner Mission Work in some way. To even list all the work done by the Junior Leagues everywhere would be impossible. We are giving some few of the reports which have reached us:

Grace, Butler, Pa., contributed toys for the Zelenople Orphan Home, and sent three large dolls, scooters, toy automobiles, cars, cradles, games, books, etc. Some of these were real "sacrifice" gifts. Sunday after Christmas "The King's Birthday" was celebrated by each Junior bringing for His use pennies for each year of their age. Mrs. R. W. Doty is the superintendent.

St. Paul's, Du Bois, Pa., Mrs. John Buys, superintendent, sent 25 quarts of fruit and vegetables, and a number of toys to the Zelenople Orphan Home.

Trinity, Runnemeade, N. J., Juniors filled Christmas stockings and sent them to a children's home.

St. Peter's, North Plainfield, N. J., sent gifts to the orphan home in Jersey City, N. J.

Redeemer, Buffalo, N. Y., Junior League, with the aid of the Intermediates, gave a program at the old folks' home, which was much enjoyed by the old folks. The Juniors were in charge of the worship period, and gave a dramatization, "Grandma's Christmas," while the Intermediates had charge of the music, violin and piano solos and duets. The story, "The Blue Spruce" was told, and each of the old people were given a Christmas stocking filled with candies. Miss Bertha Hein is in charge of this group.

Texas Juniors were more than busy at Christmas time. Fine reports of their activities come as follows:

Galveston Juniors emphasized Christmas in the home. They learned Christmas carols which they sang at home. They studied old Christmas customs and introduced them in the home. They read the Christmas story at home. At their meeting they gave the dramatization, "The Little Shepherd."

Victoria Juniors observed a white gifts Christmas service, with Christmas songs, prayers, scripture, story. Each Junior brought a handkerchief and a Christmas card which were sent to Tabitha Home in Nebraska. They also took active part in the Sunday School Christmas program.

Vernon Junior League brought gifts for Tabitha Home and enjoyed a Christmas meeting.

Schroeder Juniors sent a Christmas box to the Lutheran Hospital at Cuero. They enjoyed a Christmas party.

Swiss Alps Junior Leaguers sent gifts of lead pencils to Tabitha Home. They made bookmarks which were distributed as Christmas greetings. They joined the Seniors in singing Christmas carols and participated also in the candlelight service of the Sunday School.

These activities were reported by Miss Erna Roitsch, State Junior Secretary.

The York (Pa.) District Juniors did some fine work during the Christmas season. Their Secretary, Mrs. George Overmiller, reports some of their activities.

St. Matthew's and Trinity, York, joined forces and gave a Christmas party for the children's home. There was a program, and a gift of candy and a pair of gloves for each child.

Christ, Spry, took a special offering which was given to the work of the Salvation Army for Christmas.

St. John's, Mt. Wolf, held a Christmas Candlelight Service.

Christ, Shrewsbury, sent a box containing forty handkerchiefs to the children's home.

Trinity, York, supplied toys for a needy family for four of the children.

Christ, Dallastown, sent a box of clothes to the Good Shepherd Home in Allentown and gave Christian calendars to all the aged and shut ins of the congregation.

Grace, Red Lion, Juniors sponsored a white gifts Christmas for 22 girls at the children's home in York. A Good Will program with the story of the Christ Child, a dramatization of the hymn, "We've a Story to Tell to the Nations," and music, was followed by the presentation to the home of a large picture of "Christ Blessing the Children," and of gifts of tea towels and fruit to each of the girls. Plans were made for a regular service at the home once a month by this group. Mrs. Collins Workinger is the superintendent. Good work—York Juniors!

First, Mansfield, Ohio, Juniors, under the direction of Miss Mildred Yarnall, made forty apple Santa Clauses for the County Children's Home, sent a box of clothes to the Konnarock Training School, sold fifty church calendars, and had a candlelight service around a manger scene on Christmas Eve.

Twin City Juniors of Minnesota (Minneapolis and St. Paul) made Christmas card handkerchief folders at their rally for the children of an orphanage in Minneapolis. The Juniors of Salem, Minneapolis, presented their superintendent, who is the State Junior Secretary also—Miss Elsie Lund—with a purse and handkerchief.

Grace, Reading, Pa., Juniors, the lively group steered by Mrs. Ralph G. Swavely, Pennsylvania's untiring Junior Secretary, planned and gave a program at the Widow's Home, and gave gifts and church calendars to each guest there.

This group has changed its meeting time from Saturday afternoon to Sunday morning at the hour of the church service. After a fifteen minute Junior church service, following the Church School session, in which the Juniors sometimes sing, or otherwise have a special part, the children go again to the Church School rooms, and the regular Junior League session is held. The change has resulted in an attendance of 75. This may be a hint for some other Junior Leagues.

St. Luke's, Springfield, Ohio, the group sponsored by Mrs. Paul Miller, Ohio's Junior Secretary, gave gifts to the children of the Oesterlen Home, and presented a program including the Christmas story and a candlelight service on Sunday before Christmas. A visit to the home is planned.

Redeemer, Binghampton, N. Y., Juniors, under the lead of their superintendent, New York's State Junior Secretary, Miss Emily Herr, assisted in the Christmas program of the Church School, decorated the Junior department with poinsettias, and made calendars which were given to the aged.

The Lutheran Orphan Home, Zelenople, Pa., Junior Leaguers shared their Christmas by giving a Christmas program consisting of scripture and song for the family at the old folks' home. The Little Leaguers sang "Away In A Manger." Each Junior also gave a Christmas greeting to one member of the home, and the old folks surprised the Juniors by giving them a treat of cookies, apples, and a stocking of goodies. Miss Nellie Parks, in charge of the Juniors, reports it was a most happy meeting.

Georgia, Ascension, Savannah, Juniors celebrated white gifts Christmas by bringing gifts for the Salem Lutheran Orphan Home. The Juniors sponsored the entire program with the cooperation of the Light Brigade, and a large box of gifts was expressed.

St. Luke's, Thunderbolt, Juniors participated in a Christmas play which was sponsored by the congregation.

St. James, Brunswick, Juniors sent a Christmas box to an orphanage. They also made Christmas cards and sent the same together with a handkerchief to the grandmothers in the congregation.

These few instances will give you an idea of the way in which the Junior Leaguers everywhere helped to brighten Christmas for others by giving programs and sending gifts to Orphans Homes, Old Folks' Homes, Hospitals, Settlements, and other Inner Mission Institutions.

Enrichment Material for the Juniors

We do not work with the Juniors as we did even five, three years ago. New and fascinating plans are being introduced into the work, and interesting material is used in implanting truths. Instead of the leader being a "school teacher", and the children learning by rote, new methods make the work interesting by the use of pictures, stories, projects, blackboard, dramatization, and the like, where the boys and girls do most of the work.

Can you plan to enrich some of your meetings by studies such as these:

I.—A Picture Lesson. The study of some picture in itself is quite profitable, and once studied, the picture can be used over and over again. The Worship Period,

the illustration of some point in the Topics, the study period, can all be enriched by the use of pictures.

Get five pictures for 50 cents from the Perry Picture Company, Malden, Mass. This will give you material for five interesting meetings, and also facts to use again at various times. Get "The Angelus," Millet; "Little Samuel," Reynolds; "Head of Christ," Hoffman; "The Good Shepherd," Plockhorst; "Christ Blessing the Children," Plockhorst.

Use "The Angelus" for one lesson. Have the picture on the wall and if possible distribute small one-half cent size to the Juniors. Have one of the Juniors study the picture beforehand and give the story in the meeting something in this wise:

"The picture which we have before us today is a beautiful picture, inspiring us to prayer.

The painter of this picture was a French artist. His name was Millet. He loved to paint pictures of the poor peasant people of France. He lived among them and learned to know them. He learned their trials and troubles, and their humble life, and learned to love them. And when he painted pictures he put these simple country folks in the pictures, and also put some of the love he had for them into his work.

One of Millet's great pictures is "The Sower." It shows a man going through the fields, sowing seed. Another of his pictures is "The Man With the Hoe," a man worn and weary, leaning on his hoe. Millet painted these peasant people just as they were, worn, tired, patient, weary. Some one has said that every one of his pictures preaches a sermon. They all teach us that honest toil and labor is something one need not feel ashamed of.

But perhaps the greatest of Millet's pictures is the one we have before us today—"The Angelus."

Again it is a picture of peasants we see. Hardly any of Millet's pictures fail to include them.

It is dusk, for the figures in the picture are but dimly shown and the outlines in the back of the picture are rather dim and hazy. These are signs of nightfall in the picture.

There are two figures in the scene, a man and a woman. Both are peasants. They have been digging potatoes, the man uncovering them from the ground, while the woman gathers them in a basket.

In the background there is a church, and in the steeple there is a bell.

That is all, just two people and a church dimly outlined in the background. But what a lesson they express!

From the far off spire of the church the bell sounds. (The Angelus is the call to prayer.)

As the Angelus floats across the field, the two pause in their work, and bow their heads in prayer. The man has dropped his huge fork with which he has been digging up the potatoes, and uncovered his head.

The wife has clasped her hands devoutly before her. And thus they stand, offering up a short silent prayer, thanking God for His blessings, and asking for His protection and guidance.

As we look upon the peaceful scene, we can almost hear the bell ring! It makes us think of the hymn, "Sweet hour of prayer, sweet hour of prayer, that calls me from a world of care."

Now what does this picture tell us?

It is a call to prayer for us, too. Jesus wants us to stop long enough in our busy, rushing life to talk to Him.

Jesus prayed. We all know how He prayed in the Garden the night He was betrayed.

Jesus taught His followers to pray. One of His disciples, when they were gathered together, cried, "Lord, teach us to pray," and that should be our cry too.

Jesus taught us how to pray, too. He said, "When ye pray, pray in this wise"—and then He taught His disciples and followers that prayer known as the Lord's Prayer, which every Christian loves.

Let this picture teach us to pray. Let us when we rise in the morning, thank God for His care during the night. Let us thank Him for our food. At night, let us thank Him for the blessings of the day. When we are in danger or trouble, let us go to Him for help. Let us talk to our Heavenly Father every day."

For help in using pictures in the Junior League, the superintendent will find "Pictures in Religious Education"—Beard—\$1.75, very helpful. "Famous Pictures Every Child Should Know" is another good book—75 cents. Either may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

II. A Project Meeting. The Juniors like to work on some project in which they can all participate. A project upon which your whole group can work during a year is the making of a series of villages from crepe paper. While they are making these villages, of course, you are telling them stories concerning the customs of each land, the people, and the need of sending them the Gospel message.

The villages are very easily made, and the Juniors will enjoy the work. Work on them at the close of your regular meetings, and thus save time.

Write to the Service Bureau, Dennison Mfg. Co., 1008 Chestnut Street, Philadelphia, Pa., asking for their charts, 159, 482, 218, 474, 475, 476, they are free for the asking. They consist of sketches of these villages and directions for making.

You will receive:

(1) Directions for making dolls of crepe paper and wire. These are to be made, and dressed to represent Japanese, Dutch, Puritan, Eskimo, Indians, etc.

(2) Japanese Arch, directions for making a Japanese scene.
(3) Dutch Project, sketch and directions for making a Dutch village, with windmill, trees, tulips, and Dutch children.

(4) Puritan Project, with trees, church, Puritans and Indians. (Use around Thanksgiving.)

(5) Eskimo Project, with Alaskan igloo and Eskimo dolls (work on this around Christmas).

(6) Indian Project, with wigwams and Indian dolls.
All the material necessary is crepe paper and wire. The directions and sketches are so simple that the work is easy.

After the Juniors have made this project, at the close of the study, have a

Trip 'Round the World

Put all the villages on display. Have an exhibit. Then have several Juniors appointed to explain each village, and another Junior to tell an appropriate story. Invite the parents and the whole congregation.

One Junior might explain the Dutch Village, another tell of the Japanese scene. A Japanese story might then be told. The Puritan Village, with its log cabin church, might be explained, and a Junior boy could tell the story of the first Thanksgiving. The Alaska Village, with its igloo, might then be shown, and a story of Alaska told. The Indian Village and an Indian story told, or the Twenty-third Psalm in the Indian language recited by the Juniors, might conclude the program. Music might be interspersed between each number.

The Juniors will enjoy the work, and a spirit of cooperation will be fostered by the whole League working on one project.

The Superintendent will find many hints for projects of all sorts in which the League may participate in the book, "The Use of Projects in Religious Education"—Hartley, from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

III. A Sand Table Lesson. A sand table lesson given by a Junior will help make an interesting meeting.

Get several sets of Sand Table Cut-Outs. These are sheets of objects to be colored and cut out by the Juniors and used to illustrate the lesson. They sell at 10 cents a sheet. Send 50 cents to the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa., and order No. 6, 7, (Story of the Wise Men), No. 19, (Joseph and His Brethren), No. 24, (The Easter Story), and No. 43, (Moses and the Table of Laws).

A Missionary Set, consisting of nine sheets, India, Africa, Japan, China, etc., can be secured complete for 80 cents.

For \$2.50 a set of Bible subjects, 27 in all, can be secured.

Tell the Christmas story, using sheets No. 6 and 7, with pictures of the Wise Men, and have Junior tell story in this manner (let him study the story and tell it in his own way, but guide him in preparing it along these lines):

"Once upon a time there were three Wise Men who lived across the ocean, across the sands of the desert. (Place three figures of Wise Men in sand at corner of sand table.)

These men were called Wise Men because they taught the people so many wonderful things. They sat and studied the stars and watched the wonderful lights that God made shine in the sky. They loved everything that God had made, but they loved the stars best of all, and they liked to study them.

These Wise Men had learned that when God sent His Son to the earth, He would send a new star to tell them about it. Every night they would sit and watch for the stars, and talk about God's promise to send His only Son.

One night while they were watching, the most beautiful star they had ever seen shone in the sky. (Have star on sheet of cut-outs stretched above the sand table on a heavy thread, so that it may be moved along as the story goes.) The star shone above them (have star directly above the Wise Men), and then slowly it started to move across the heavens (move star a short distance). And then the Wise Men said one to another, "This surely must be the star to tell us of the coming of the King."

And so they began to go and find the King. They had much to do. The camels had to be gotten ready. It was a long journey across the desert for the Wise Men knew that it must be afar off in the land of the Jews where God's Son was born. There were presents that they had to make ready, for no one in those days went to see a King without taking along a gift. So they selected their finest treasure.

Soon they were ready, and started on their journey (draw a road or path in the sand up toward the opposite corner which represents Bethlehem and Jerusalem). They started on their camels. The gifts were all carefully packed (move Wise Men along path slowly, as story progresses). And as they started, behold, the star moved, too. It seemed to lead them on their way. And they followed the star, for it was the only way they had to find the King. Sometimes they had to stop and rest, sometimes they had to find water for the camels. It was a long, long journey. Every time they stopped, the star stopped too, and when they were ready to go on, the star moved on and guided them on their way.

At last they reached the great city of Jerusalem. The star stopped there (perhaps a few pieces of evergreen and several houses constructed by the Juniors could be set up at one end of the sand table to represent Jerusalem). And so the Wise Men stopped, too, and here they inquired for the baby, who was born to be a King.

The star stopped over the palace. Surely they would find the King there! They inquired of King Herod. He did not know of any new King. He was very anxious about it when he heard that a new King had been born. Perhaps this King would take his place!

When they did not find the baby there, the Wise Men came out of the palace. And there above the palace the star still shone. And again it moved on. And again the Wise Men followed. And this time it moved on until it stopped over the little town of Bethle-

hem. And here it stopped (move star and have it rest over far corner of the sand table, directly opposite to the corner in which the Wise Men started). Here they found the babe. In a humble little home they found this babe, who was to be the King.

The home was a plain, humble one (place figure of Mary and the Babe, Joseph, sheep, cattle from cut-out in a group). Here they found the little Babe and His mother, Mary. There was Joseph, too, round about the little bed in which the Babe lay. Mary looked with pride and joy upon this Babe who was to be King of all the world. Outside there were cattle and a flock of sheep and little lambs.

The Wise Men came down from their camels. They went into the house (use symbols on sheet). And brought Him rich gifts of gold. One opened a treasure chest of frankincense, and another a bottle of sweet smelling myrrh. These gifts were spread before the Baby King.

But the greatest gift they brought was love, for it was their love which made them take the long journey across the desert to find the King.

Can we not bring gifts, too, to the Christ Child?"

This lesson may be given again by several Juniors for the Primary Department of the Church School.

"The Sand Table"—Farris—75 cents, from the United Lutheran Publication House, will give much help in directions and materials for lessons at the sand table.

If you do not have a sand table, and cannot afford to purchase an expensive one, why not have the Senior League provide one? Or get a number of the older Junior boys to make one of a strong box and add a coat of paint?

IV. A Curio Meeting For the Juniors. A Curio Meeting will prove interesting to the Juniors. Get a large box and in it put these articles:

A Japanese Doll (this may be obtained at the five and ten cent store or at a toy shop);

A Chinese Lantern;

A small Indian blanket (if you can borrow one) or some bright colored beads;

A House, made from the pattern given in "How to Make An African Village," from Women's Missionary Society, 723 Muhlenberg Building, Philadelphia;

A Doll, dressed in bright calico dress and sunbonnet;

A Doll, dressed in a full skirt, with a handkerchief over shoulders for shawl, and another over head—small dolls can be bought at five and ten cent store and dressed;

Several yards of cheesecloth, brightly dyed in several colors.

Appoint several of the Juniors to meet the week before the meeting and help in the preparation of these articles and in the stories to be told.

Then have them tell about each and give a story concerning each group, introducing each in something of this manner (let Juniors choose stories and manner in which they will present each curio):

First Junior (comes forward, takes Japanese doll out of box): I have here a visitor from far off Japan. You can see how queerly she is dressed. (Holds up doll.) Her dress is called a kimono. When it is cold in Japan she puts on another kimono. Sometimes it is four or five kimonos cold! See the big sash she wears.

Her home is not like our homes. When you go into it, you step out of your shoes and leave them at the door. There are no chairs. You sit on a mat on the floor. There are no tables and no knives and forks.

The sad thing about Japan is their gods. Big ugly idols of wood or stone are in the temples everywhere, and you ring a bell or clap your hands to make them hear you. They know nothing of our loving Father until some of our missionaries go to tell them.

Won't you help this little girl and all the boys and girls of Japan to know more of our Heavenly Father?

Second Junior (taking our Chinese lantern): This lantern comes from far away China. In China everywhere there is darkness of sin and ignorance. They, too, bow down to idols of wood and stone, that cannot hear or help them. They need the light of the gospel. Will you help send it?

Third Junior (drawing out Indian blanket or beads): This belongs to the only really true Americans. It belongs to an American Indian. We have many of them in our land, and many Indian boys and girls who want to go to school and have churches and learn of our Saviour. Their parents need to be told about Jesus.

Fourth Junior (taking out African house): This house is the home of a little black boy and girl in Africa. It is not a very fine home. It is made of mud clay almost always, and the roof is covered with the big leaves of the palm tree. There is not much furniture inside. There is the mud floor, a bowl or two in which to prepare the food, a water cup, not much else—no chairs, no table, none of the things we think necessary to make a home.

Outside is the woods and the forest, with huge trees everywhere, where evil spirits dwell, and the little African boy and girl is always in fear of these spirits. They know nothing of our kind, loving Heavenly Father, whose care protects us and keeps us from all harm. Our missionaries are trying to tell them. Shall we help them to tell?

Fifth Junior (taking out doll dressed in sunbonnet and calico dress): From down South comes this little visitor. She is a little mountain girl, going barefooted, with sunbonnet and cheap little calico frock (it's the best she has), to school. But how glad she is that she can go to school. There are many, many boys and girls in the southern mountains who cannot go to school at all, because

there is none near enough. Our Church is starting schools for some of these children. We can help.

Six Junior (taking out doll dressed as immigrant, with shawl): This is Slovak Susan. She has come to visit us. Many hundreds of her sisters come every year. And when they get here after a long trip across the ocean, they find everything different from their home land. People do not speak their language, there are only small, miserable houses for them to live in, there are no churches where the gospel is preached in their language. The children need teachers. We can help them, too, for our Church is trying to help them by starting churches and Sunday Schools for them.

Seventh Junior (drawing out pieces of cheesecloth): This is the dress of the people of India. It is called a sari. One does not need to know how to sew to make a dress in India. This big length of cheesecloth is a dress (superintendent may put it on the Junior). The people in India wear dresses like this—some very plain, some beautifully colored and embroidered. They, too, need Jesus, for their gods cannot help them. Their gods are made of wood or stone.

Superintendent: Let us pray for these people, that they, too, may know the loving Father. (Superintendent may close with a prayer, or there may be sentence prayers by the Juniors.)

The Juniors might give this exercise again for the Primary Department; the smaller children would be much interested.

Sometimes curios which have really come from mission lands can be borrowed. This will make the meeting doubly interesting.

A group of simple object lessons—not missionary with stories taught by a pencil, a knife, a watch, etc., can be similarly arranged from the stories in "Jack In The Pulpit Stories"—Shaw, which can be procured from the United Publication House, 1228 Spruce Street, Philadelphia, Pa. for \$1.25.

Can you use some of these plans in your Junior League. Try them out. Next month we will give some more suggestions.

Start a scrap book for yourself in which you paste all the workable plans you come across. Get a loose leaf scrap book at the Five and Ten Cent Store—8½x11, and a package of filler for same. Print titles, "Bible", "Missions", "Stories", "Hymns", "Christmas", "Easter", "Luther", etc. and arrange your plans under these heads. As you get a considerable amount of material on any one subject it can be transferred, and another book started.

Your Junior Secretary

Brenda L. Mehlhouse

THE DIVINE ARTIST

I recently visited the Royal Doulton china factory in England. The various clays looked unpromising, the smoke and grime were pronounced, and the operations appeared crude in their primary stages. When, however, I entered the show room the magnificence and beauty of its contents were beyond description. There were vases, plaques, dinner sets, and figures of exquisite designs, shapes and colors, artistically decorated with landscapes, castles, cathedrals, flowers, cottages smothered in June roses and honey-suckle, and cattle grazing in green pastures.

It was a transformation extremely difficult to convey in words. Yet it fades into mere insignificance before the intrinsic transformations which have been achieved in the race. Look on the face of aboriginal man, and then on that of Shakespeare, Sir Walter Scott, General Robert E. Lee, or Abraham Lincoln. What Divine Artist has wrought that change?

S. Parkes Cadman in "Answers to Everyday Questions," The Abingdon Press.

What's Going On In The Church

SERVING THE CONGREGATION

Bearing the name "The King's Messengers" a group of boys in Our Saviour's Lutheran Church, Cloquet, Minn., have been serving the church for the past four years in delivering advance copies of the weekly parish paper to the two hundred and thirty-seven homes of the congregation. In this they have allowed neither weather conditions nor other considerations to interfere with duty. In addition they distribute the quarterly financial statements, the guides for Bible readings, the Lenten boxes and occasional tracts.

STUDENT VOLUNTEER CONFERENCE

The twelfth quadrennial conference was held in Indianapolis, December 28, 1935 to January 1, 1936. The registration was 2,020 from 458 colleges in forty-three states and 275 from twenty-three colleges in eight Canadian provinces. Furloughed missionaries (88), Board secretaries (69), other delegates (250), brought total up to 2,295. The most notable speakers were Kagawa, T. Z. Koo, the Archbishop of York. Platform addresses covered twenty-one hours, the seminar hours were six.

Lutheran students known to be in attendance: twenty-one from eight United Lutheran institutions; sixteen from seven other Lutheran institutions; thirty from twelve state and five other colleges and universities. Under the leadership of George Aigner, Hamma Divinity 1936, vice-president of the L. S. A. A., and Carl Lundquist, Augustana Seminary 1936, past president and past advisor of the L. S. A. A., the students had a dinner meeting and two smaller group meetings in addition to the informal hour which followed the church group meeting Sunday at 5 P. M. in First Church, Dr. C. E. Gardner, pastor.

Concordia, Wittenberg, and Luther Seminary at St. Paul were represented by Dr. W. F. Schmidt, Dr. Ross Miller, and Dr. C. M. Weswig, of the faculties. Dr. Preus and Miss Hage of the Norwegian Lutheran Board of Education and Miss Markley of the United Lutheran Board of Education were helpful in the group meetings of the L. S. A. A.

Furloughed missionaries present were: Miss Scholl and Rev. Fritz of the American Lutheran Church in India; Rev. Burgess of the Norwegian Lutheran Church in Madagascar; Miss Sullivan and Rev. Charles Reinbrecht from China, Dr. Virgil Ziegler from India, Dr. E. T. Horn from Japan—all of United Lutheran Church.

CERTAINLY COMMENDABLE

The Board of American Missions, United Lutheran Church in America, has begun the circulation of a monthly news sheet as a means whereby its board members, its missionaries, the officers of the United Lutheran Church, the presidents of the constituent synods and the officers of the synodical home mission committees are to be kept informed and in touch with the board's activities. By means of the offset printing process, this organ is able to carry illustrations at nominal cost. Rev. Dr. Zenan M. Corbe is the Executive Secretary of the board.—N. C. L.

FAITHFUL TO RESPONSIBILITY

When the Lord Mayor and Mayoress of Adelaide, Australia, invited Rev. J. J. Stolz, a Lutheran pastor, and Mrs. Stolz, to an official ball, the invitation was given a courteous appreciation but an equally courteous declination on the grounds that the Church's position and the personal convictions of the recipients of the invitation prevent them from accepting. The same Lutheran Herald which reported this incident contains extracts from an address by the Anglican Bishop of Adelaide, which reported "at least 20,000 children actually in families attached to that Church were untouched by the Church." The United Lutheran Church of Australia reports 5,891 children under religious instructions in its church schools.—N. C. L.

ENDANGERING LIFE FOR CHRIST

Missionary Einar Prip, a Danish pastor among the Bedouins of Syria, visited his homeland after thirty-seven years on the field. Being interviewed, he said in part: "During the first years I lived there I always was in fear of death and was prepared to die on every journey I took, from station to station. * * * If one be permitted to enter the tent of the Bedouin he will experience the heartiest hospitality. * * * Although they may have many murders on their conscience, they are really most loveable people. Their chief food is a bread, which is baked on flat stones heated. Their drink is the milk of the camel."

ON TO OSLO

Due to the fact that Norway is a Lutheran country, there is more than the usual interest in the approaching convention of the World Sunday School Association in Oslo, July 6-12, 1936, among Lutherans in America. This interest was stimulated by the visit of Bishop Maroni, who spent six weeks in America in behalf of the convention. A quota of 300 delegates has been allocated to the Lutherans of America. Present prospects are that they will require the entire quota. Three travel tours have been announced offering varied opportunities for travel combined with attendance at the convention. Professor Paul G. Schmidt, Northfield, Minnesota, who is conducting the Lutheran European tours, is confident that he will have 150 registered delegates to the convention. It is quite probable that the Norwegians will have the largest group going to Oslo from America. Dr. Joshua Oden, 4108 N. Harding Ave., Irving Park, Chicago, Ill., will lead a group of Swedish-Americans on a tour of Continental Europe to Sweden where those who do not care to attend the convention will tarry while the delegates are at Oslo. Dr. Oden estimates that he will have at least 100 registered delegates in his party. A third tour will be conducted by Mr. Druitt Latus, 60 Methodist Building, Pittsburgh, Pa., assisted by Rev. S. C. Michelfelder, Toledo, Ohio. The itinerary of this tour is designed for those who wish to spend more time in England, France, Germany and Switzerland.

The World Sunday School Association has requested the National Lutheran Council to act as a central registration bureau for Lutherans.—R. H. L.

LEAGUE NEWS FROM EVERYWHERE

MINNESOTA

On Sunday, January 12, over two hundred Minnesota Luther Leaguers gathered at Salem Lutheran Church, Minneapolis, for an unprecedented meeting—a Life Service Convocation. The work of the various vocations of the Lutheran Church was presented to Leaguers at this time.

Sister Anna Bergeland, superintendent of Deaconess Hospital in Minneapolis, told of the field of the diaconate. Rev. C. A. Wendell, pastor of Grace Lutheran Church, spoke about his work with Lutheran students at the University of Minnesota. A senior at Northwestern Lutheran Theological Seminary, Mr. H. Stanley Holman, issued the call for more men in the ministry. Finally, the work of missionaries and the need in the mission field, was spoken of by Miss Arlene Williams, Missionary Secretary of the Minnesota League.

"The Life Abundant" was the theme throughout. The professional of Salem choir, and students at Northwestern Seminary, was led by Miss Donna Marie Johnson, carrying the Life Service flag, and representing the spirit of service. She read appropriate scripture passages for each speaker, and Salem choir sang verses of a fitting hymn. Rev. Frank Clutz, pastor of Reformation Church, St. Paul, read the service.

Life Service covenant cards were signed by Leaguers, and an offering was received for the Life Service Fund, which is contributed to the Student Aid Fund of the Northwest Synod. In all, an inspiring evening, the Convocation set a precedent which can most profitably be continued in future years. Amalie Roth, Minnesota Life Service Secretary, was in charge of arrangements for the evening.

Also noteworthy, is the resignation of Miss Frances Diekhoff from the Minnesota executive committee. Miss Diekhoff is to be married to Rev. John Gable, of The Dalles, Oregon, at Salem Lutheran Church, on February 13. In various capacities, as Corresponding Secretary, press chairman, and editor of the "Extender," and in the past two years, Intermediate Secretary, Miss Diekhoff has proven herself one of the most outstanding leaders in Minnesota Luther League work. Her loss to Minnesota will be a very great one.

—AMALIE ROTH

NEW YORK

When 100 Luther Leaguers gathered at Resurrection Church, Buffalo, January 12th, it was for the First District Convention in 1936. The theme was "Conflicting Forces." The session opened at 3 P. M. with a song service led by Vesper Wurster, President of Resurrection League. At 3:30 P. M., group discussion was held, the topics being "Social Decadence and Its Effect Upon Youth" led by Rev. C. Menge of Williamsville, who substituted for Rev. H. L. Siegner, and "Christian Attitude On War" led by Rev. H. L. Dressler of Atonement. After a very interesting discussion this part of the meeting closed with the singing of "Stand Up For Jesus." The business meeting was called to order by Miss Margaret Boltz, President. Ellsworth C. Miller, State Treasurer, reported that Christ, Niagara Falls, and Resurrection Leagues had paid their state dues. The President also announced that during the Christmas holidays 23 Leaguers served at the Christmas dinner given by the Goodwill Industries and this institution appreciated this work very much. About 500 people were served in two hours. After the business session everyone was ready for "eats" and at 6:45 P. M. a vesper service was conducted by Rev. W. A. Schmidt, pastor of Resurrection Church. Rev. John Spook, of Tonawanda, had the service and carried out our convention theme. In part he said: "Jesus lived in a generation of conflicting forces. In the 35th verse, 24th chapter of St. Matthew we find the words, 'Heaven and earth shall pass away but my word shall not pass away.' We too live in a world of conflict. What are really the important things in life? We as Christians are hearing this question asked and we might ask ourselves, shall we keep religion? What is its real value? The church today, Christianity today, is an asset or a liability and don't think all the answers are the one way. Do you want wisdom? You can find it in the teaching of Jesus Christ. Jesus Christ puts the highest values on life and the most important thing you have is life. Christianity lives because it makes man realize it is important. Remember that Christianity has stood at the grave of all her persecutors. We should find confidence in Christianity because it is the 'Rock of Ages.' 'Heaven and earth shall pass away but my words shall not pass away.'"

—BERAHA C. HEHR

OHIO

Twenty-six Leaguers from St. Luke's, Springfield, presented a model devotional program at Casstown, December 8, with the purpose of helping organize a Senior League there.

A special life service flag is being prepared for use at the next national convention in Springfield in 1937.

Paul Renz, State President, and Rev. Joseph Frease, director of education and young people's work, spoke at the 37th tri-monthly meeting of the Canton-Youngstown Federation.

Thirty years of minutes were read as the Luther Leagues of Convo Parish celebrated their 40th anniversary recently.

Ed. P. Driscoll, Wm. Dutcher, Vernon Nickle, Grace Layton and Ralph Wright were elected as new officers of the Southern Conference in annual convention at First Church, Springfield, December 6, 7. Rev. Russell Bussabarger, Vandalia, is the new pastoral advisor. Young Leaguers, including Paul Renz, Olen Peter and George Aigner participated in the program of the convention.

"God First In Our Lives" was the theme of the Western Conference as it met in annual convention at First Church, Leipsic, November 29, 30.

Pastors Holland of Bryan, Spees of Norwood, Hayner of Ada, Anderson of Sylvania, Powell of Leipsic, Frease of Columbus, and Sister Alma Boats of Toledo, were speakers on the program.

Lois Loerke, Toledo, has charge of publicity for the conference.

A series of institutes conducted by the Western Conference were held January 19, 21, 22, 23 at Findlay, Van Wert, Bryan and Toledo.

Don Alber, Cleveland, is formulating plans for an educational program on the part of the Pocket Testament League.

Richard Albert, Ellerton, was toastmaster at a dinner meeting of the Leaguers from Dayton and vicinity, December 13.

PENNSYLVANIA

Since our last report in these columns activities have been apace in Pennsylvania's Leagues. Special stress is being placed on the need for extension efforts.

The State President, Mr. Henry V. Scheirer, has been quite busy meeting the many demands for his presence at various district functions and, all in all, consistent progress is evident on all sides under his administration.

One event, of special interest to all Pennsylvania Leaguers, is the announcement of the birth of John George Kurzenkabe, Jr., December 31st. The countless friends of John and Emma in their home state of Pennsylvania take particular pleasure in extending their most sincere congratulations. John George, Jr., is already enlisted in the ranks of the Junior Leaguers and with parents so consecrated to the Master's service will undoubtedly be an invaluable asset to the Luther League of the future.

We now turn to the varied activities of our District organizations:

Allentown and Berks Districts report that their combined Thanksgiving rally was a great success. Held on November 26th in Reading, Rev. Gerald G. Neely, York, Pa., was the speaker, with Rev. Daniel Kistler, Coopersburg, as the chaplain. A feature of the rally was the singing by the newly-organized Allentown District Luther League Choir of 50 voices, under the direction of Mr. Owen T. Roth of Catasauqua.

Harrisburg District's most recent issue of the District League "Live Lines" is representative of the well-balanced League publication. Its excellence is, perhaps, understandable when we mention that George K. Keet, Jr., 268 Boas St., Harrisburg, is the editor, as George has had a broad experience in news writing. This issue is just full of well written items concerning District and practically every local League.

As this issue reaches you, Philadelphia District's 15th annual "Live Wire Dinner" will be a matter of history. This year's dinner, however, was the most successful for some years; Trinity Church, South Philadelphia, was filled to capacity by over 300 Leaguers. Mr. Henry Scheirer, State President, was toastmaster and the speaker was Rev. Oscar F. Blackwelder, Washington, D. C. The dinner also marked the formal opening of Philadelphia District's drive to raise funds for bringing the 1937 State convention to Philadelphia.

A new, and most efficient publicity chairman is on the job in Philadelphia District; namely, Earl Punched—his first issue of the District "Broadcast" is well worth while and indicates even better issues to come.

An event of interest was a conference of District officers, and local League Presidents on January 21st. Philadelphia is fortunate in being the headquarters of the Luther League of America and the national executive committee being in session at that time, Philadelphia Leaguers were enabled to have the entire national executive staff present at this dinner conference.

Northeastern District has no specific news at hand this month except to again direct attention to this District's splendid work in organizing a smooth-working organization to handle the 43rd annual state convention this July in Wilkes-Barre.

Pittsburgh District has a personal note of special interest to Pennsylvania Leaguers contained in the December issue of the District Bulletin, i.e., the marriage of Edwin C. Maloney and Miss Emma Savacool. Their many friends throughout the state join in wishing them every happiness.

A few words concerning Pittsburgh's "District Messenger" would be well, as this publication is one of the leaders in the state, being edited by Rev. L. W. Rupp, Homestead Park, Pa. Rev. Rupp's experience in publicity work is broad and is reflected in the character and arrangement of the Messenger.

Ridgway District: "Ridgway Luther League News" is now appearing regularly, under the editorship of Richard Kemmler. The latest issue carries a report of a most successful District Departmental Rally and Conference which was well attended by District and local officers.

Upper Lehigh Valley District is rapidly moving towards attainment of its China missions quota. Since last month 3 more Leagues met their quotas in full. Keep up the good work, Hannah.

York District has a new feature in its program in the organization of a speakers and musical bureau for the use of local Leagues. A life service rally was successfully held in January and plans are well under way for the spring rally.

MARVIN H. ECKARDT, Publicity Chairman

ATTENTION! NOTICE!

Beginning with the April, 1936, issue of the Luther League Review in connection with the Dues Report of the various State and Synodical Leagues, we shall list the unpaid balances of 1935, by order of the Executive Committee of the Luther League of America.

DUES REPORT

January 31, 1936

	Senior		Intermediate	
	Billed	Paid	Billed	Paid
Northern California	\$ 27.50		\$ 4.00	
Southern California	74.00		1.60	
Columbia District	39.50		3.70	
Connecticut	61.75		19.00	
Florida	27.50		5.00	
Georgia-Alabama	79.75		10.70	
Illinois	231.25		35.00	
Indiana	151.25		20.90	
Iowa	76.25		10.00	
Kansas	116.25		11.00	
Kentucky-Tennessee	80.75		5.40	
Maryland	457.50		46.40	
Michigan	55.26		11.60	
Minnesota	46.25		9.60	
Mississippi	12.50			
Nebraska	177.00		14.60	
German Nebraska	71.50			
New Jersey	136.25	\$71.25	35.00	\$24.10
New York	563.00	94.85	121.70	6.30
North Carolina	643.00		71.40	
Ohio	325.00		33.20	
Pacific Northwest	24.25		3.40	
Pennsylvania	2,340.75	195.06	238.20	19.86
Rocky Mountain	20.00			
South Carolina	418.25	120.00	47.50	9.00
Texas	82.50		8.60	
Virginia	541.75		17.50	
West Virginia	81.50		2.30	
Wisconsin	82.00		17.60	
	\$7,044.00	\$481.16	\$804.90	\$59.26

REPORT OF THE CHINA OBJECTIVE

January 31, 1936

League	Quota	Senior	Inter.	Junior
Northern California	\$ 36.00			
Southern California	119.60	\$ 5.00		
Canada		50.00		
Columbia District	77.20			
Connecticut	98.80			
Florida	44.00			
Georgia-Alabama	141.60			
Illinois	370.00	106.00		
Indiana	248.40			
Iowa	132.00			
Kansas	80.00			
Kentucky-Tennessee	75.60			
Maryland	732.00		\$2.00	
Michigan	55.25			
Minnesota	74.00	10.00		
Nebraska	298.80			
German Nebraska	103.20			
New Jersey	174.00	15.00	12.00	\$1.00
New York	852.40			
North Carolina	1,104.40			
Ohio	520.00	5.00		1.05
Pacific Northwest	46.80			
Pennsylvania	3,831.60	11.50		1.00
Rocky Mountain	36.00			
South Carolina	518.40	30.32	5.00	
Texas	70.00			
Virginia	718.00			
West Virginia	138.80			
1-Wisconsin	128.40	128.40		
	\$10,967.00	\$361.22	\$19.00	\$3.05

SUSTAINING MEMBERSHIP REPORT

For January, 1936

NORTHERN CALIFORNIA, total 1
Luther League of Northern California

SOUTHERN CALIFORNIA, total 1
Mr. Ray Anderson

CANADA, total 1
Miss Edna Monk

COLUMBIA DISTRICT

CONNECTICUT

FLORIDA

GEORGIA-ALABAMA, total 2
Miss Mildred Gartelmann
Christ English Luther League, Cullman, Ala.

ILLINOIS, total 4

Mr. Alfred Gorsky
Mrs. Florence Gorsky
Kenneth E. Gorsky
Miss Dorothy F. Vick

INDIANA**IOWA**, total 1

St. John's Intermediate Luther League, Des Moines

KANSAS**KENTUCKY-TENNESSEE****MARYLAND**, total 4

Mrs. Ruth Howard
Miss A. Barbara Wiegand
Mr. Austin Howard
Middle District Maryland Synod

MICHIGAN, total 1

Mr. Harold Sundberg

MINNESOTA, total 1

Mr. Richard Schafer

MISSISSIPPI**NEBRASKA**, total 1

Mr. Herbert W. Fischer

GERMAN NEBRASKA**NEW JERSEY**, total 4

Mr. S. T. Tellen
Mr. and Mrs. Alvin Schaediger
Miss Irmgard Mehl

NEW YORK, total 15

Dr. T. H. Becker, by Christ Luther League, Buffalo
Sister Elizabeth Fackler, by St. John's, Syracuse
New York City District Luther League
First Lutheran Church, Schenectady
St. Paul's, Wurttemberg
M. Vosch
W. Dietz
J. Wilson
M. Fisher
Ida Blomquist
Mr. Alvin Thiem
Miss Marie Thomasmeyer
Luther League of New York State
Mrs. A. H. Goetz

NORTH CAROLINA, total 2

Miss Eva Peeler, by Haven Senior Luther League, Salisbury
Mrs. Viola Odell, by Haven Intermediate Luther League, Salisbury

OHIO, total 1

Junior Luther League, First Church Mansfield

PACIFIC NORTHWEST**PENNSYLVANIA**, total 55

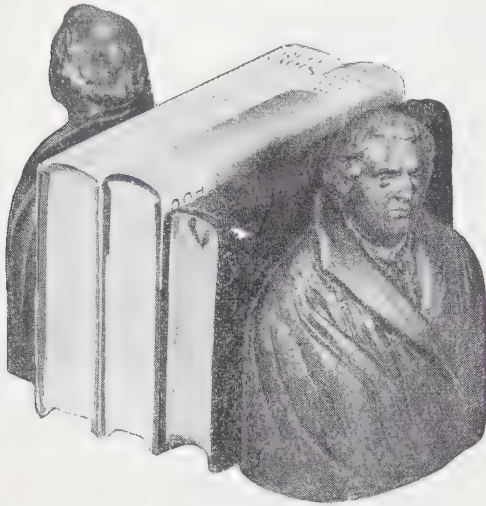
John George Kurzenknabe, Jr., by John George Kurzenknabe, Sr.
Rev. M. J. Bieber, D.D.
Trinity Luther League, Johnstown
Rev. and Mrs. H. C. Michael
Mrs. Hazel Gonder
Rev. M. F. Foutz
Rev. and Mrs. R. T. Shilling
Miss Emma Mae Forney
Miss Sara Rhoads
Miss Mary Howard
Miss Mary Trent
Miss Mildred W. Smith
John George Kurzenknabe, Jr., by Allentown District
Salem Junior Luther League, Bethlehem
John George Kurzenknabe, Jr., by Christ Luther League, York
Miss Esther Bachofer
Miss Thelma Franz
John George Kurzenknabe, Jr., by Branch 1, Pittsburgh District
Mrs. Lillian M. Patrick, by Mr. William H. Patrick, Jr.
Rev. C. P. Harry, D.D.
Mr. and Mrs. John George Kurzenknabe
John George Kurzenknabe, Jr.
Miss Susan Kurzenknabe
Mr. C. W. Fuhr
Mr. Paul Ulsh
Mr. J. Wilmer Fisher
Mr. H. Wesley Henry
Mr. Harry E. Bentz
Rev. Paul M. Kinports
Miss Frances Haar
St. Peter's Luther League, Pittston
21 Intermediate Luther Leagues in Pa. in names of Superintendents and Members

ROCKY MOUNTAIN SYNOD**SOUTH CAROLINA**, total 4

Miss Winnie Butt
Rev. J. O. Kempson
Dr. F. D. Brown
Miss Hannah Clayton

TEXAS**VIRGINIA****WEST VIRGINIA****WISCONSIN**

BETWEEN THE BOOKENDS



"Problems of Young Christians," by Martin Hegland, Augsburg Publishing House, pp. 185.

Dr. Hegland is a recent past president of the Young People's Luther League of the Norwegian Lutheran Church in America. He is a young man himself. He knows young people. He is in constant touch with American youth as a professor in St. Olaf College from which the famous choir comes. The choir is only one of the excellent products of St. Olaf. In this book Dr. Hegland has gathered in brief chapters of a half-dozen pages each his answers to questions he often faces in Luther League work and on the campus as they are asked by young Christians seeking truth. There are thirty-seven problems which are faced with frankness and on a sound Christian and scriptural basis. Some of these: Is it hard to be a Christian? What is the unpardonable sin? What about dancing? How should a Christian spend Sunday? Questions about the Lord's Supper. Can we get along without doctrine? This book is often referred to in the Topics Quarterly. Its chapters offer fine starting points for discussion groups. It is bound in a beautiful silver cover. Get it!

—C. P. HARRY

YOUTH WITH CHRIST,
TODAY AND TOMORROW

(By Rev. John F. Streng, Pastor,
Immanuel Lutheran Church, Omaha)

Youth is on the move. Every nation, every political current, every social philosophy has its conspicuous and active youth movement. It is the spirit of youth that grapples with life problems, always as old as humanity itself, but at the same time ever new. Today the materialistic trends have caused much of this inherent power of youth to be led astray, to lose God, and the forces to which the world will look for future leadership are thus being dissipated. Not so in reference to the youth of the Church; Christian youth is on the move with Christ! Witness the scriptural and spiritual trends of our own Lutheran youth, gathered in spiritual conferences for edification, inspiration and constructive planning for a divinely appointed task.

Today! Christian youth! As you stand with Christ, turn your eyes upon the fathers who have passed on to you the message of the Christ who is still the Life. He meets the needs of the world today, not in the elusive distance but in the very real and very present soul. His is a message that gives power and direction to life. Turn your eyes upon the problems of the day. Christian faith is put to a most severe test and the challenge, when all else fails Christian youth today finds that "united with Christ we stand."

Tomorrow! We are the youth! We look to the future and we see our responsibilities. Who dare to make prophesies as to our faithfulness in these tasks? Shall we turn out to be as the many disciples who "went back" and "walked no more with Christ?" Rather with Peter there are Christian youth today who look to Christ for the prospective morrow. "Lord, to whom shall we go, Thou hast the words of eternal life?" We are the leaders of tomorrow, to whom the Holy Word is now speaking, "Jehovah hath chosen thee to build a house for the sanctuary." "Know the God of the father, and serve him with a perfect ear and a willing mind." "Be strong and do it." How sad a story it will be if we fail! Abiding in the eternal Christ we cannot fail, for "united with Christ we stand."—Iowa Index.

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TOPICS=SENIOR, INTERMEDIATE, JUNIOR

SENIOR TOPICS

Theme for the month: "OUR REDEEMER ON THE CROSS"

March 1, 1936

First Sunday in Lent

MY NEED FOR REDEMPTION

Luke 23:34

(By Rev. C. P. Harry, D.D., Educational Secretary,
Luther League of America)

Program

Sing: "In the Cross of Christ"

Announce the Topic

Pray: Almighty God, who desirest not the death of a sinner, but that he should repent: Create and make in us new and contrite hearts that we may lament our sins and return to righteousness; through Jesus Christ Thy Son our Lord.

Sing: "Rock of Ages"

Read the Scripture

Present the Topic

Discuss the Topic: If possible have someone who has experienced a somewhat dramatic conversion tell of need for redemption.

Special Music: "The Publican"

Sing: "I Lay My Sins On Jesus"

Pray: Sentence Prayers

Lord's Prayer

Leader: Bless we the Lord

Response: Thanks be to God

A great many people do not realize that they have any need for redemption. Most people are quite willing to admit that they are not perfect but the way we think nowadays does not lead us to regard the "little" imperfections in our lives as evidence of anything very much the matter.

More and more since the idea of evolution began to prevail in scientific thought the idea of anything very much wrong with us has been pressed into the background. The idea that we are growing better and better all the time and that our faults are the unfortunate remains of less perfect conditions out of which we are growing has come to prevail.

The fact is as the old proverb says: "No chain is stronger than its weakest link"—and the Bible says: that if we are guilty of breaking one at least of the commandments we are guilty of breaking God's whole law. The fact is that even the little sins and faults are the evidence of something wrong within which, if it is not checked, will certainly destroy us. It is like the spot which appears in an apple; if the decay is not checked the whole apple is spoiled. It is like the measles which, when they break out in the skin are indeed quite small on the surface, but they are the evidence of a disease which if not properly cared for may result in death, or blindness, or other serious handicaps. Life goes flowing on and wrong factors in it at the beginning have enormous effects in the end. Just a little mistake at the beginning in a long division problem, or a cube root, will make the whole result absolutely and completely wrong. That is the way it is with us. Are you touchy and irritable? That shows something wrong within. Are you prone to sensuous thoughts? Do you slip into gossip? Are you rebellious under authority? Do you chafe at inconvenience? Are you dishonest in any little thing? Do curse or swear words rise readily to your lips? Is prayer tiresome? Would you rather not go to church? Are you annoyed by others' demands on your time and attention? All of these things and many like them show something wrong inside. They show sin. The breaking of God's law.

Josiah Royce once said that if you want to prove the absolute just do something—anything at all—then it's done. You may take measures to counteract its effects but you can never undo it—it's done.

That's the way it is with God's law. When you break it—it has been broken. It is like a piece of rare pottery that some careless hand has caused to fall and be broken. It can never be put together again. Maybe the parts can be glued up but it will always be a broken vessel. But it cannot glue itself together, only when some other force gathers up the fragments and puts them together can it become a piece of pottery again.

It's passing through a garden and breaking a rose; no matter what you do it cannot be made right again. The broken stem remains a broken stem. Or, it is like an electric current which if it is broken cannot start itself again. Some other force has to restore the connection before the circuit is closed and the power flows again.

That's the way it is with sin. A little carelessness and God's law is broken. It may have been a fine flower of beautiful character is severed from its stem. It may persist under certain conditions; even continue to expand, but it quickly dies and will never bear fruit. Only if some other hand plants it again, waters it, and cares for it may the shoot bear another rose and fruit result. When the circuit is broken by sin God's power ceases to flow through us and we cannot restore that power. Someone else must do it for us.

Because I have sinned, broken God's law breaking the circuit of his power in me, I need redemption. Redemption, to use another figure, is release. When we sin we come under the power of sin and we cannot release ourselves from it. We are like a mouse in a trap being choked to death by sin unless someone else will release us.

Good resolutions are of no avail. We make them, and break them. High ideals are of no avail. They only mock us for we cannot attain them. There is no way out by our own reason or strength. We need redemption.

This seems like a gloomy topic. The truth is sometimes pretty hard and these are the facts. Later topics this month will show the way out, but now we are face to face with a single, terrible fact. We are held fast in sin. We have broken with God. We cannot save ourselves. We need redemption. I need redemption. As St. Paul says: "The good that I would I do not and the evil that I would not, that I do. Oh wretched man that I am; who shall deliver me from this dead body hanging on me, holding me down and keeping me from realizing God's will in me?"

Quotations

"The ugly face of sin pushes in everywhere. It has to be reckoned with by everybody. It is so ingrained in life that it is constantly being considered. It is one of the most practical of all problems, and one of the most personal too. If a banker is engaging a new teller, he has to think of certain phases of the sin question."—Gordon, *Quiet Talks on Personal Problems*.

"I ran through the Bible one time and found there six words for sin. I found the word sin itself. Sin, the word underneath our English, literally means missing the mark * * *. There is a second word I found; the transgression. It means going over the boundary line where you have no right to go. The third word is iniquity; that is, un-equity, not equity, not equal,"—not on the level. "A fourth word I found in this strangely frank book is the word wickedness,—crookedness. The fifth word that pushed its ugly face up into mine in these pages is guile. Guile means sneakiness, snakiness, trickiness. There is still another word, sin is lawlessness, preferring our will to God's."—Gordon, *Quiet Talks on Personal Problems*.

Referring to Jesus' words of the Golden Rule, Dr. Hallesby writes,—*"If you begin seriously and earnestly to do unto others as you would have them do unto you, you will experience in the first place, that you do not do it; in the second place, you are not able to do it; in the third place you do not desire to do it; you will find in the fourth place that you are evil. You lead a selfish life, in spite of your most sacred convictions, because you desire to avoid effort, the sacrifice and the suffering involved in doing the right thing. You will experience how dishonest you are in the midst of your selfishness. You will experience that you are not true to yourself."*—Hallesby, *Why I Am a Christian*.

Further Reading

- F. Schlotz: *Release* (Augsburg).
- O. Hallesby: *Why I Am a Christian* (Augsburg).
- S. D. Gordon: *Quiet Talks On Personal Problems* (Revell).
- G. H. Gerberding: *Lutheran Fundamentals, Part II* (Augustana).
- C. Morgan: *Crises of the Christ* (Revell).

March 8, 1936

Second Sunday in Lent

THE PRICE OF MY REDEMPTION

Matthew 27:46

(By Rev. C. P. Harry, D.D., Educational Secretary,
Luther League of America)

Program

Sing: "Glory Be to Jesus"

Announce the Topic

Read the Scripture: Matthew 27:46

Pray: O Saviour of the world, who by Thy cross and precious blood
has redeemed us, save us and help us, we beseech Thee, O
Lord. Amen.

Sing: "Thy Life Was Given"

Present the Topic

Discuss the Topic: Read the meaning of the second article of the
Creed in the Catechism

Special Music

Sing: "There Is a Green Hill" or "Just As I Am"

Pray: Sentence Prayers of Gratitude

Lord's Prayer

Leader: Bless we the Lord

Response: Thanks be to God

In the preceding topic we saw the black, gloomy fact that we need redemption. The message of Christianity is that God has provided redemption and it cost Him something.

Many people take a very light view of life and its powers and responsibilities. Life is really a very dangerous thing. One of the papers not long ago carried the account of a man who, in visiting one of the great power houses supplying electric current in the country for miles around, carelessly touched a wire. There was a flash; in an instant he lay in a crumpled heap on the floor. He was not dead. They provided a stretcher; the ambulance was summoned; he was taken to the hospital. The skilled care of doctors and nurses; the most careful regulation of every condition for his bodily welfare was observed, and after some weeks he left the hospital in fairly good condition. His life was saved, but it cost—money, time, skill, strength, the utmost watchfulness, the facilities provided by the results of painstaking research on the part of scores of people who never knew the man, and whom he never knew. It costs to save life.

Sin and redemption are like that. Sin enters most lives through carelessness. Not very many people at first deliberately start to sin. Somebody is careless. Maybe somebody was careless in providing the proper shield for wire in the power house. Parents are sometimes careless about their children before it is realized the young life is seared and blasted. Only a costly redemption can save.

The price of our redemption is so great that none of us, nor all of us together could pay it. Somewhere in the Bible it says: "None of us can by any means redeem the soul of his brother for its redemption is costly."

There was a time when any person who went to Panama was almost sure to die of yellow fever in a very short time. It was one of the plague spots in the world. Under General Gorgas the United States spent thousands upon thousands of dollars, and hundreds of men worked for many weeks, and Panama was cleaned up. Now with constant vigilance it is one of the healthiest places in the world. No one man could have ever made it that way. Nobody could pay the price.

So it is with our redemption. We cannot redeem ourselves though we know we need it. We cannot put together again the broken law, or close the broken circuit. We cannot clean up the plague of sin which is all over the whole world. Only God can do that and it costs God to do it.

A few months ago the papers carried the account of two scientists who were seeking to find a vaccine to cure a hitherto fatal disease. They themselves became inoculated and died. They paid the ultimate price.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." That was the price. "He was made in the form of a man and being found in fashion as a man. He became obedient unto death, even the death of the cross." "He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace is upon Him. With His stripes we are healed." "He gave His life a ransom." That's what redemption costs.

For God to twist back again into something straight, beautiful and harmonious, the crookedness, ugliness and discord that our sin has brought into our lives and into the world, costs the supreme effort of divine love and the gift and death of Jesus Christ. It costs to put things right again. God paid the price.

Further Reading

Note last week's books.

P. B. Bull: Instructions On the Atonement (Faith Press).

R. Mackintosh: Historic Theories of the Atonement (Doran).

E. Grubb: The Meaning of the Cross (Doran).

P. T. Forsyth: The Cruciality of the Cross (Hodder & Stoughton).

S. D. Gordon: Quiet Talks About Jesus (Revell).

March 15, 1936

Third Sunday in Lent

THE FRUIT OF REDEMPTION

Luke 23:46

(By Rev. C. P. Harry, D.D., Educational Secretary,
Luther League of America)

Program

Sing: "I Heard the Voice of Jesus"

Announce the Topic

Pray: Almighty God, who hast given Thine only Son to be unto us
both a sacrifice for sin and also an example of godly life,
give us grace that we may always most thankfully receive His
priceless benefit and also daily endeavor ourselves to follow the
blessed steps of His most holy life; through the same, Jesus
Christ, Thy Son, our Lord. Amen.

Read the Scripture: Luke 23:46

Sing: "Jesus, Tender Saviour"

Present the Topic

Discuss the Topic. Include the meaning of the third article of the
Creed.Pray: That the fruit of redemption may be in every one; thank God
for the new life in Christ; ask that many may receive redemption
at this time.

Lord's Prayer

Leader: Bless we the Lord

Response: Thanks be to God

The fruit of redemption is a changed life.

Of course, the first of the results of Christ's work was the breaking of the power of evil in the world: what Luther calls the forgiveness of sin, life and salvation; but the result of that is to change our lives. People have called this conversion. Our Lord Himself called it new birth. People today are speaking mostly of changed lives.

Dr. Mackay of Manitoba College, in one of his little books issued in connection with the Corpus Christi movement which he has been promoting for many years, says, "Jesus so completely mastered His disciples that they knew they had entered a new and richer life. This life

was founded on love to Him and expressed in love to one another". That's a changed life.

Only those who have been touched by Christ live their lives in love. The usual way to live is to look out for number one. The proverb is, "if you don't look out for yourself nobody else will". Even a hasty examination of why most people do things leads to the conclusion that nearly everything most of us do is done because we want to get something out of it for ourselves. More comfort—satisfaction of desires—getting on in the world—beating someone else to it—becoming a "leader". We see that not very much is done purely from love of God and others.

Dr. Mackay says again: "Two things characterized the disciples' attitude towards Jesus—sensitiveness and obedience." That is genuine faith. At the heart of love there is faith—complete surrender; implicit response. "As the disciples fell more and more deeply into love with their Master, they entered an experience so profound and rich that they called it THE LIFE. The old life had been full of trouble, fear and unrest. The new life thrilled with joy and peace and endless wealth of well being yet to be realized in Christ".

The joy of the Christian penetrates beneath and soars above the life of the senses, where mere pleasures prevail, and gathers into itself pain, sorrow, change and death, weaving them into a symphony of joy which transcends the sins, the sorrows and the selfishness of men, and the Christian's own sufferings in sympathy with them making life one great paean of rejoicing.

That is one of the fruits of redemption.

St. Paul describes the fruits of redemption as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self control. That's what the fruit of redemption is, and that's what a changed life is.

There is a great deal of agitation these days about building a new social order—social reform—about the breakdown of the old systems and the challenge to establish a new social order. There is no doubt that if the old systems are not breaking down they are at least very seriously strained. It seems very likely that there will be great social changes in the very near future. Will they be the fruits of redemption? Such changes as have taken place in Europe,—Russia, Germany, Italy—are certainly not the fruits of the redemptive work of our Lord Jesus Christ. The government of Russia is godless and seeks to do everything to crush out any faith in God at all. Hitlerism in Germany is trying to subordinate the Church to the State and re-introduce old pagan gods, if there must be gods at all. Facism in Italy says very little about Church and has not come to grips with religion. Apparently neither Mussolini nor the Pope dare face the issue of such a conflict.

The fruits of redemption are evident in many changes that have taken place in social life since the day Christ won redemption for us on the cross. The present attitude toward war is very definitely a Christian attitude—one of the fruits of redemption. The present attitude toward dictatorships at least in America, and the rights of minorities is a fruit of Christian redemption. The abolition of slavery is often pointed to as a fruit of redemption.

But redemption is not primarily affected in the social order nor in our environment. A redeemed per-

son may still be in ill health, and unless Christ comes before, he will certainly experience death and the dissolution of his body. There will always be poverty for poverty is a relative state and there are inequalities of ability and opportunity which are necessary and will always continue.

Redemption is primarily a change of heart. All our social troubles as well as our personal ones come because our hearts are not right. The fruit of redemption is a new heart. One of the things that the new heart gives is the ability to endure trouble, trial and wrong. Think of the martyrs and saints through the ages—John Bunyon writing his Pilgrim Progress in prison, St. Paul standing up and facing Caesar, Luther defying the powers of his day. Redemption does not mean release from trial and trouble. Redemption means new power within. As the Saviour said: "Living fountains of water springing up in the heart,"—enabling us to bear all things, endure all things and to serve with joy. The time is not long enough to go on with further description of the fruits of redemption. It means lives that are changed into loving lives which were formerly selfish. It means the joy and peace which the world cannot give and which it cannot take away. It means power to keep going even though worst comes to worst. It enables us to stand out and rejoice even in martyrdom. As more and more hearts and lives are changed that way there will be a gradual change in social conditions and in our social life. The number of those so changed up to the present time has been so small a minority that it is impossible to predict what the conditions of life will be when a sufficiently large number of changed lives exist through which a more genuine Christian social life may be established.

Until then we commend ourselves to God and find peace and joy in Him seeking to build up his Church which is also a fruit of redemption—the corporate life of the redeemed.

Further Reading

The books of the last two topics.
M. Luther: The Freedom of the Christian Man.
P. C. Simpson: Church Principles (Hodder & Stoughton).

March 22, 1936

Fourth Sunday in Lent

MY PART IN THE REDEMPTION OF OTHERS

John 1:35-42

(By Rev. C. P. Harry, D.D., Educational Secretary,
Luther League of America)

Program

Sing: "Heralds of Christ"

Announce the Topic

Pray: O God, who would have all to be saved and who hast commanded those who have received the gospel to tell others, prosper every witness and testimony to Thy salvation; through Jesus Christ, our Lord. Amen.

Sing: "Where Cross the Crowded"

Present the Topic

Discuss the Topic

Sing: "O Speak to Me"

Pray: For faithful witnesses, for missionaries, for the unsaved, for perseverance.

Lord's Prayer

Leader: Bless we the Lord

Response: Thanks be to God

Our Lord Jesus Christ paid the price for our redemption. That redemption has come to us and many of us enjoy the fruits of it in our lives. If others are to have part in it, and God's will that all be saved be done, then we must do our share.

We cannot redeem another and yet others cannot be saved without our activity. Dr. Mackay of Manitoba College in one of his booklets in the Corpus Christi movement which he has been promoting for several years says: "The disciples preached Christ by telling the story of His life. Through hearing this others came into the circle of life with Him. What they told we have in four gospels. The Bible gives us the data to enable us to come into living fellowship with God in Jesus Christ. One thing we can do, therefore, and a very easy thing that anyone can do, which is also very effective, is giving a Bible or a Gospel to someone else.

The Luther League of America has recently joined in promoting the Pocket Testament League. Already hundreds of Luther Leaguers have joined this movement. There are seven million Christians throughout the world in the Pocket Testament League. One of things that members of the Pocket Testament League do, is to give Testaments or Gospels to other people. The Pocket Testament League originated with a high school girl who, when she had experienced a changed life in Christ, sought to bring other girls into the same experience. She was wisely advised to use the Bible in doing this. How many of us set aside some portion of our income for the purchase of Gospels or Testaments to use in bringing other people to Christ? If we do this we have a real share in the redemption of others.

Almost all of us know people who don't go to Church. They may be very lovely people and they may do a great deal of good in the community. Indeed they may be more unselfish than some of the people who are more regular in going to Church, and yet it is through the Church that redemption comes. People who cut themselves off from Church life are in danger of losing out. They may be very beautiful in their lives but they are like beautiful roses cut off from the bush which may indeed continue to be beautiful. The buds may open. They may be more lovely in color and more fragrant than other blooms left in the garden, but they will fade and will bear no fruit. When we bring people to Church we will have a part in their redemption. In Church they will hear God's word. It will be planted in their hearts, and if they will receive it, they will be redeemed. Our part lies in bringing them to the services of the Church and into the fellowship of God's people where influences of God's Spirit will bring them to life.

Not very many of us will be satisfied that we have done our part in bringing redemption to others if all we do is to hand out Testaments and bring other people to Church. It will not be possible to stop there. Those to whom we give Testaments will want to talk with us about the Christian life. Those whom we bring to Church will be likely to talk about what they hear there. Then we can give our personal testimony, and after all personal testimony is what counts most in bringing people to Christ.

Irving Bachelor in a novel published a few years ago called "Dawn," describes very vividly how a young woman was converted by the words and bearing of a noble young Christian. She herself brought redemption to many by telling the story of Jesus' life and the story of her own life redeemed in Him. It is quite impossible to live a Christian life without having Christian experiences. To tell of our Christian experiences

humbly and reverently will lead others into that circle of redeemed life in Christ. There ought to be no hesitancy in doing this. Being a Christian should be so normally and happily a part of our ordinary living—indeed the whole of our ordinary living—so that what we say and how we say it, and what we do and how we do it, will carry with it spontaneously and unavoidably the evidence of our new life in Christ. That will bring others to Him.

That does not mean religiosity or, as someone has said, churchianity, but it means living so wholeheartedly for Christ without cant or hypocrisy that His light shines through our lives. "Our business is to so let Christ master us that we may become media of His fuller coming with power. He manifests Himself in the world only as we manifest Him in every act and relation of our lives."

Big choirs, elaborate services, much talk, church suppers, even Luther League Meetings may do little or nothing to bring redemption to lost souls. Unless our church activities result in changed lives—released from sin and fear and pride, they are worse than useless. They are like the fig tree having leaves only and they will shrivel up just as surely as the fig tree did.

The United Lutheran Church in America has a committee on evangelism. It has prepared many helpful suggestions which will enable us all to do our part in the redemption of others. Evangelism is the business of the Church—that is bringing redemption to others. We are the Church. The Church does not exist except in the lives of its members. Are we making it a chief part of our daily concern? That's our business—to bring redemption to others.

Further Reading

The books of the other Sundays in this month.
S. M. Shoemaker: Realizing Religion (Association Press).
S. D. Gordon: Quiet Talks With World Winners (Revell).
B. Conde: The Human Element In the Making of a Christian (Women's Press).
C. R. Zahniser: Casework Evangelism (Revell).

March 29, 1936

Passion Sunday

OUR CHURCH IN PUERTO RICO

Isaiah 41:1-6

(By Frieda M. Hoh, R.N., Missionary to Puerto Rico)

A Greeting

Waft, waft, ye winds, this message,
And you, ye waters, roll * * *

To bring greetings from Puerto Rico to all the Luther Leaguers of America, who have taken this occasion to study the Mission Field, Puerto Rico, one of the "isles of the sea." We, the missionaries, have the honor of presenting to you a few word pictures of the various phases of work being done here. Puerto Rico, washed by the rolling waves of the Atlantic, rinsed in the deep blue of the Caribbean, bleached by the tropical sunshine and blown dry by trade winds, presents herself to you as the Isle of Enchantment, decked in perpetual greens of summer, fanning herself with the fronds of the palm trees and wearing in her crest the bright red flowers of the flamboyant trees as so many glittering jewels in her crown. With gorgeous mountains in the distance, fertile valleys in between, towns nestled here and there among lovely vistas and scenes, and the most beautiful rainbows reminding us of the promises of God;

this is the scene of action which the Lutheran Church has chosen for its missionary activities.

Our Churches

I love Thy church, O God!
Her walls before Thee stand.

In Puerto Rico at the present time we have 14 church buildings, some are lovely, churchly buildings, others are smaller frame constructions of the plainest type. We "love Thy Zion, Lord," and Thy "St. Paul's" and Thy "Good Shepherd," but just as dear to us are the chapels of "Bethel," "Our Saviour," "St. John's" and others. Though our churches are mission churches, we like to have them as nice as possible. By means of altar and pulpit hangings and other appointments, we adorn our buildings and make them real "temples unto the living God."

At each of these churches divine services are held on Sundays and during the week, Sunday Schools are conducted as well as at other points too distant for the children to come to the main building, societies and organizations hold their meetings, and in four places religious kindergartens give the children their first lessons about Jesus.

Our Missionaries

Give of the sons to bear the message glorious;
Give of thy wealth to speed them on their way.

If you have never met a group of missionaries, nor had the chance to talk to them, you have missed a real opportunity in your life. For a missionary is a general all-around person, who is not only a "Jack of all trades" but a master in most of them. A missionary must be a pastor, must serve on many committees, must be a leader in all activities, must be ready and handy with the pen and the hammer, must be a bookkeeper and a savings bank, and must hold tight to every string that leads out from his church. At present we have but two American and seven Puerto Rican pastors in the field.

Our women missionaries include a trained kindergarten supervisor, who has charge of the supervision of the four kindergartens and the continued training of the teachers. In each kindergarten there are about 30 children. We have one native Bible woman who has been working in our mission for many years, and many of our young people can tell how they were brought to the Lutheran church by the influence of this Bible woman. The only American woman missionary is the trained nurse, who is often referred to in the States as the Milk Lady.

Our Work Among the Children

And infant voices shall proclaim
Their earthly blessings on His name.

Ruth Belen says she wants to coo her thanks to you for the money which has been sent for her daily milk. She is but one of the many milk babies who owe their lives and their better health to the dear friends in the States who have contributed to the milk fund. What a joy it is to see these little ones improve in health, strengthen their bodies and win the fight over death. Our mortality rate is entirely too high, due probably to the lack of proper food and hygiene.

Praise Him, praise Him,
All ye little children.

If you were to peep into one of our kindergartens you would see a faithful teacher gathering her children together for the story period. She is telling them of Jesus, how He blessed the little children and placed

His hands upon their heads. And these little friends of Jesus love Him and worship Him, even though you might not understand what they are singing, because they use the Spanish language. It may be that the seed sown into these little hearts may in the future bring forth much fruit.

God make my life a little light * *
A little flame that burneth bright.

Other branches of work among the children are the Children's Leagues and Light Brigades. Our Leagues for the children, the Intermediate, Junior and Little Leagues, meet once a week, each group organized and registered at headquarters. Their topics follow, to a large extent, the topics in the Luther League Review, and the large attendances prove the interest and enthusiasm of the children. Once a month they discuss a mission topic and have missionary education. These meetings are the Light Brigade meetings and the topics are the same ones that the Light Brigades are using at home in the States.

Our Work Among the Young People

With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord.

There are several ways in which we have opportunity to work among the young people. The organization which has the largest number of members is the Luther League. All of our churches have Luther Leagues which meet every week. Our attendances are good, our programs are varied, and the conferences held once or twice a year give the necessary stimulus and inspiration for continued activities.

The Young Women's Missionary Societies and the Sewing Circles are also groups of young people, putting especial emphasis on the work among the girls. Industrial education is thus carried on, and the girls are often able to earn a bit of money, which is, in some cases, the only income of the family.

Our Women's Missionary Societies

Thanks for those devoted bands,
Who, with earnest hearts and hands,
Pray and work * * *

This could well apply to our Women's Missionary Societies in Puerto Rico. There are eleven organized societies, and each group of women takes a special pride in doing some work for the church. Our topics are published in our church paper, and the W. M. S. pay for the cost of the page. This work is under the direct guidance of the pastors' wives and the lady missionaries, who receive their inspiration and help from the W. M. S. of America.

Our Church Paper

Publish glad tidings.

It would not be fair to close this article without mentioning our church paper "El Testigo" (The Witness), a twelve page paper published monthly, in which we all take an active part. There is no better church paper on the island, and I venture to say, in all Latin America. What "The Lutheran" is to the Lutherans in the States, "El Testigo" is to our Lutherans here.

Saviour, lo! the isles are waiting,
Stretched the hand, and strained the sight,
For Thy Spirit new-creating,
Love's pure flame, and wisdom's light.
Give the word, and of the preacher
Speed the foot, and touch the tongue,
Till on earth, by every creature,
Glory to the Lamb be sung.

THE MARCH INTERMEDIATE TOPICS

March 1, 1936

A PIONEER IS LOYAL

Ruth 1:16-18

Advertising

Paste on a poster a picture of a group of youth saluting the flag, or some other suitable picture. Underneath print: "A Pioneer Is Loyal." Give date, time and place of meeting.

Program

For program, songs, prayers, daily Bible readings, thoughts on topic and questions, see Quarterly Helps.

Introducing the Topic

We all dislike being called a "coward." No meaner person lives than a coward, and it hurts to be called one. The term coward is especially applied to the person who is afraid to fight, as in war or when dared to make good his threats. But the term is much broader than that. It certainly includes all of us who are in any way disloyal, whether to our country, our church, our God, our ideals, our friends or ourselves. In our Quarterly Helps study for today we pointed out five ways in which a pioneer for Christ is loyal. Here we want to point out loyalty with respect to one's self. And in this connection let it be kept in mind that when one is not loyal to himself he is a coward to himself.

Thought I. Loyalty to God in Self. There is a spark of Godliness in each of us. That spark can be fanned into a living flame, if we are loyal to the voice of God in us. What is that voice? We hear it out of His Word—in Sunday School, in Church, in the reading of Scripture, in weighing the teachings of Christ against the teachings of the world, and in the directions and warnings of conscience. As Christian youth we have inherited faith in God. It is now up to us to stir up that faith and make it a power in our thinking and living.

There are plenty of people saying today that the teachings of God have no place in the lives of modern youth. By them they are held back and their minds gripped by fear of a Somebody who never existed. The age-old teachings of the Bible are myths and guesses. Can you, or any other thinking youth, say that God can be ruled out and your life and theirs left to run a very doubtful course?

God is definitely in us. We can't escape him any more than Adam could escape Him in the garden of Eden. Nor Peter on the shores of Lake Galilee where Christ compelled him to answer affirmatively to the question, "Lovest thou Me?" You and God are one. Be loyal to self, oh youth, by being loyal to God in you.

Thought II. Loyalty to Your Ideals. All youth have ideals. They may be either high ideals or low. Whatever they are they guide and impel us. If high ideals our thoughts and deeds reach ever upward; but if low ideals they pull us downward. "As a man thinketh in his heart so is he" is so plain and simple a truth that no amount of smartness on man's part has changed it. But believing it has changed countless lives and sent them soaring to great heights of nobility and character.

What are your ideals? Are they selfish or unselfish? Are they on the side of pure living or otherwise? Are they aimed at a noble character or ignoble one? Are their roots in godliness or sin?

Loyalty to one's ideals provides no room for cowardice. In upholding high ideals one is laughed at and scorned just as Jesus was. He is tempted to lower his ideals to show that he is a sport, or to enjoy a forbidden good time. To himself he is often tempted to say, "What's the use," as he sees others about him enjoying a carefree life. Or others say to him, "the cost of constant faithfulness to high ideals is not worth the effort." To all such voices answer in the words of Jesus, "Get thee behind me, Satan!" Remember that when you lower your standards to suit the moment you are a "quitter," a "coward."

Thought III. Loyalty to Promise. These modern days have cheapened every promise that has bound man and man, friend and friend, husband and wife, God and man, together through the centuries. A promise is a sacred, holy thing. It is a vow before God that the parties concerned will live up to the letter of the contract they make. David and Jonathan made a promise with their own blood. So every promise should be made. Instead we see the friendship vow, the marriage vow, the church loyalty vow, the nation to nation vow, the moral vow, and countless other vows treated as mere scraps of paper. And as a result we see broken friendships, broken homes, broken churches, broken nations, broken bodies and fragments of an otherwise divine form of living all about us.

Be loyal to your promises. Let your word be a matter of honor. When you say you'll do a thing, do it irregardless of the outcome. A pioneer's word was taken seriously. It involved the happiness and life of many others who followed. There will be many to follow in your steps. If true to them you must keep your promises.

The boy Jesus said, "Know ye not that I must be about my Father's business?" That was a promise He made to His Father. And He kept it. What if He had been disloyal to that promise?

Thought IV. Loyalty to You. As God has made every grain of sand different, every hair on our heads different, every leaf on every tree different, so He has made each of His human children different. No two of us are alike. We don't look alike, speak alike, walk alike, think alike or in any respect are we alike. You are you and I am I. Human nature, like nature about us, was intended by the Creator to be beautiful in variety. When man disturbs the naturalness of nature he destroys its beauty. Likewise, when we disturb the naturalness of ourselves or let others do it for us our beauty of self is destroyed.

What I mean to leave with you here is simply that you be true to yourself. Let the boy or girl living in ease and pleasure so live; you be loyal to the task assigned to you by the circumstances of your birth and to the future that may be honorably attained through honest and hard effort. Let the movie star shine in all his or her glory; you get your lessons at school, at home and in the Church and you'll shine too—and with a far brighter lustre no doubt. Let the loafer at school cheat and lie; you be loyal to yourself, your high ideals, your teacher, your home and your church. Let the silly boys and girls of your acquaintance waste their energies in questionable conduct; you conserve and build up the

powers of body, mind and soul for a life of fullest enjoyment and good.

Be loyal to yourself and others will be loyal to you. Be faithless to yourself and others will be faithless to you.

Don't wish you were somebody else or had some of the good looks, or talents, or opportunities or many of the other things you don't have and which others possess. If God intended you to have them He would have given them to you. Your job is to be loyal to you. If God made you a buck private in His great army it's up to you to be a good buck private. In all likelihood you'd be a poor corporal, if you had the say-so in being a corporal. Finally, hoe your own row, plant the seeds therein and the seeds will become great deeds under God's loving care.

March 8, 1936

A PIONEER IS RELIABLE

Luke 16:10-12

Advertise It

Paste on a poster a picture of a Boy Scout doing traffic duty for a group of children crossing the street. Below it print, "A Pioneer Is Reliable." Give date, time, and place of meeting. Invite all teen agers to attend.

Suitable Program

Consult the Quarterly Helps of same date for suggestions for songs, prayer, daily Bible readings, thoughts on the topic, questions, etc.

Introducing the Topic

Out in Kansas I heard this expression used to describe the reliability of a certain person: "You can always find that man hitched to the same post under all conditions." While "hitching posts" are out-dated, even in Kansas, the world will never be able to stand without having people and things hitched to the same post all the time. There is security in people and things that can be depended upon. Without that security we would be a most unhappy people. One illustration to this point will do to convince us of the security that is ours in knowing that life was meant by the Creator to be a more or less fixed proposition for us. Take the matter of unemployment today. What unhappiness, sacrifice, evil and hopelessness it has caused millions of our people! If jobs were secure and all men had work what a blessing it would be!

Thought I. God Is Reliable. God does not change with the times. Of Him the Psalmist declared: "Blessed be God from everlasting to everlasting." God's judgments do not change. Again we hear it declared: "The judgments of the Lord are righteous altogether." God did not change in Christ. Hear Christ say: "I and the Father are one." God's laws do not change. Again hear Jesus say: "I came not to destroy the law and the prophets, I came not to destroy, but to fulfill." There is a reliability to God and God's law that assures us of peace, happiness and hope. "He is the same today, tomorrow and forever."

Supposing that we had a God that changed overnight, or whose laws were altered from time to time to suit the wishes of His people. Wouldn't we then be in the same unsettled fix that we find ourselves as a nation

under the present system of changing presidents, governors and other officers every so often? What if you had a teacher today in a subject, another one tomorrow and a different one for every day of the school year? You wouldn't accomplish much, would you?

Since we have a God who is reliable we ought to take Him seriously. His laws, whether they suit us or not, should be obeyed to the letter. The Sabbath Day should be kept holy, and that in spite of the movies and baseball games, etc.

We do the changing, not God. It is we who are out of date, not God. When men lose those great truths of God such as love, faith, hope, virtue, honesty, redemption, salvation, and the like it's because they have lost God. To regain these things of God a turning back to Him will find Him hitched to the same post.

Thought II. Nature Is Reliable. The laws of nature are unchanging and unchangeable. One illustration, that of the law of gravity, puts that law at our disposal for our good. It is a reliable law. The earth revolves, not at times, but all the time. The stars, the sun, the moon and the planets are fixed orbits in the universe.

The use of nature to sustain man shows forth reliability. A farmer plants corn and grows corn, not potatoes. The earth has ever produced enough to feed all its inhabitants.

What if nature were fickle? But you say that it is. Hail, floods, storms, fire and many other natural calamities are surely fickle things in nature, you say. On the contrary they are natural forces and can be relied upon with as much certainty as can the law of gravity. All in all God has given us a pretty good world in which to live and we can rely upon it to treat us right if we treat it right.

Thought III. Is Human Nature Reliable? Above it was pointed out that God and nature are reliable. But is man? To this we reply: "No, not one—at least, not always." That you say is a sad state of affairs. So it is. But it is all due to sin. But opposed to sin is Jesus and whosoever has Jesus on his side becomes more and more to be relied upon.

Let's test ourselves on this matter of being reliable.

Never ask another to do for you what you can do for yourself. How do you measure up here?

A reliable person may or may not possess great talents or gifts—his dependability is his greatest talent and gift. How reliable are you to God in the use of your talent and gift?

One of the finest things that can be said of anyone is: "There's a fellow whom you can trust to do what he says." "John," said an employer, "see that this piece of goods is at my house by three o'clock." He turned to his friend. "That's as good as done. John will move heaven and earth to do it." Can mother and father depend on you to do the chores they assign you?

In the handling of money do you return the right change to your parents after going on an errand? Withholding even a penny may result in withholding much more when in charge of larger sums.

Are you reliable in the exchange of money? Is it dishonest to accept an over amount in exchange? If a clerk gives you more money in exchange than is due you, who loses? The clerk or the employer? What loss do you suffer?

Are you reliable with respect to the promises you make? Some people make promises without any thought of keeping them. Such persons soon earn the distrust of others. Should you promise to do a thing that you can neither do nor intend doing?

Are you reliable in League work? Membership in any organization is treated very lightly by most people. The honor of belonging is sought for rather than the responsibilities. Do you always show up at League meetings when you are on the program? Or do you find ready excuse to stay away at such times? Does your League cut down on its membership in order to save a few pennies in dues?

Is a person reliable who breaks a date with one person to make a date with another because it is more attractive than the first?

Christian teaching, if anything will, ought to impress trustworthiness upon us. One ought to be able to trust a Christian. His yea should be yea and his nay, nay. Reliability doesn't consider the cost of being true, but its reward. Does it pay to be a Christian? Not always in dollars and cents, but assuredly in personal satisfaction, personal respect and heavenly reward. Does it pay not to be a Christian?

March 15, 1936

A PIONEER IS COOPERATIVE

Romans 15:1-3

Advertising

Paste on a colored cardboard a picture of a team of horses pulling hard at a load. Underneath write, "Teamwork—A Pioneer Is Cooperative." State place and time of meeting.

Program

Find it in the Quarterly Helps. If you don't subscribe to this aid to topic study, better do so. If you subscribe to only one copy, maybe two or three, best to have one for each member.

Introducing the Topic

Cooperation, or doing things together, is the way God works. Immediately upon creating the earth God made a man to take care of it for Him. When a person failed Him another was named to take his place. At one time it was Abraham, at another Moses, again Isaiah, then David, and so on, until finally He chose His only begotten Son, Jesus Christ.

Cooperation is the way nature works. The stars and planets unite to form a beautiful sky; the raindrops to make a mighty ocean; the myriads of grains of sand a desert; sunbeams a rainbow; leaves a tree; trees a forest, etc. One grain of wheat makes a stalk and many stalks a harvest. The sun, the moon, the rain, the wind and every element and season of nature cooperate to give life to every growing thing.

Cooperation was meant to be man's way of getting along. After creating Adam the Lord decided that it wasn't good for man to be alone, so He made a helper for him; and together Adam and Eve were to work in doing God's will and in making life happy for each other.

Let us now see what is meant by cooperating with one another.

I. Illustrations of Cooperation. We see them about us every day. On the athletic field it is the foot-

ball team or baseball team that points out to us the meaning and importance of cooperation. Without teamwork on the part of all players there would be no hope of victory; and even in defeat no honor due them for the effort. The school band or orchestra or choir are able to do their part because of teaming together under a leader. In the home we see the lesson of cooperation through the loving efforts of both parents. Many churches all over the country go together, work together and pray together for one great work. Many states make up our nation, while in Canada many provinces to make a Dominion. Considering one's own self is a wonderful lesson in cooperation between the many parts that make to form a living body.

II. We Can Live Alone. Cooperation is one of the finest facts and one of the strongest forces of life. A strong man, however capable and however successful as an individual, is of little account if he lives to himself. Men are joined together by common experiences, common needs and common hopes. To get the most and best out of life we must live together. Each is to assist the other; the strong—the weak, the rich—the poor, the learned—the ignorant; and, the opposite being true, those who have least are no less to assist those who have most.

III. Cooperation Gives and Gets. When men work together the individual not only gives aid to the others, but the others to the individual. Give to the world the best you have, and the best will come back to you. In helping another to get something to eat we not only give, we also get. We get back the satisfaction of having done a worthy deed. In church-giving a lot of folks say that it is all giving and nothing more. There is not a word of truth to that. The people who give the most that they can get the most. In this whole matter of giving let us not lose sight of the fact that what we get back is in terms of how happy we are because we gave.

Missionary work is a great lesson in cooperation. The home church gives its sons and daughters as missionaries; they in turn give the gospel to the unbeliever; they in their turn give of their number who become preachers and teachers; and these preachers and teachers likewise, as did our missionaries, give the gospel to their own people. And if we Christians don't watch out we'll be having the Christian in India, Africa and Japan coming back to the source of their learning to give us a sample of what it means to be a true Christian.

IV. The Golden Rule—Heaven's Cooperative Yard Stick. It was Christ that said, "Do to others as you would that they do to you." This is heaven's yard stick to measure the degree of man's cooperation. Cooperation is the Golden Rule in action. There's no argument about the fact that we want all persons to treat us kindly and lovingly; so, that being true, and we followed the Golden Rule, it would follow that we would treat others kindly and lovingly. The Golden Rule does not mean that you may treat another unkindly because he has so treated you. Jesus never gave a rule like that.

V. Cooperation Works and Does Work. Cooperation is not only workable, but it is the only way to get work done. Two are far better than one for most purposes; they not only do twice the work, but they often multiply their strength many times by their working together.

March 22, 1936

A PIONEER IS LOVING

Romans 13:8-10

Advertise It

Paste on a cardboard a picture of Jesus in the midst of the little children. Beneath or above print: "He Shows Us the Way—The Way of Love." State time and place of meeting.

Program

Consult the Quarterly Helps.

Introducing the Topic

Our pioneer series ends with today's study. May much pleasure and profit have been received. In stating today's topic, as in the case of the others, possibly it would have been more to the point to have said, "A Pioneer Should Be Loving," not a "Pioneer Is Loving." All pioneers are not loving. Some work for self and glory and reward. They have no thought of benefitting anybody but themselves. But a true pioneer in any field is loving. No matter how a man is employed he must live with people. For his work he needs skill. And to live with people he also needs skill. Now the keenest tool he can use in living out his life is love. We will study now the "Loving Pioneer."

I. He Is Christian. True love has its roots in Christ. Listen to Him say, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." But there is more to Christian love than its roots. It has fruits and good fruits, too, because its roots are alive and fed by the hand of Christ. A heart filled with love will make any life grow and succeed.

Jesus said to love our enemies. This would be impossible were it not for the love Christ gives us. Like all things love grows with exercise. If we express our love each day, in more and more ways, it will increase, and so will our Christian experience grow. Love will not grow into full flower if you limit it only to those whom you select as your friends any more than a tree will grow with only sunshine. The mark of difference between a Christian and the person not a Christian is that the Christian loves all men, unloveable persons and enemies included. To love all persons requires that we first love Christ. Is it an easy thing to love everybody? Is it impossible?

II. The Pioneer Gives. Christianity is different from all other religions in that it gives. And what it gives is happiness, both to the giver and the receiver. It must give because love means giving. Now love-giving is more than just giving because one wants to give. A Christian must give. He must give because he owes a debt to God for what God has done for him. Loving God is the only way to pay that debt. But one can't love God without loving man; hence love is the one word that sums up all the duties that we owe to all forms of living things.

III. The Pioneer Forgives. Many people are generous in their giving, but stingy in their forgiving. Anyone can give, but it takes a big soul to forgive. Love isn't complete until it is a forgiving love. All through life Jesus gave and gave and gave. He gave food to the

hungry; health to the sick; sight to the blind; life to the dead, but the best He did was to forgive. One cannot be envious, hard-hearted and mean if he loves. Love is the death of all bitter and unholy moods and acts of the soul, because love lifts one out of himself and teaches him to live in another.

IV. The Pioneer Bears. A pioneer is a burden-bearer. Not only does he have to carry his own burden, but at times that of others. Surely the pioneer carries the concern, the hope and the future of others as he plods along wearily in his task of opening up new fields and in discovering new aids to man's happiness. His task is accepted willingly and voluntarily. He does it because he wants to. He isn't forced to do it. True love willingly finds burdens to bear for others. Paul said that burden-bearing was necessary to Christ following, "Bear ye one another's burdens, and so fulfill the law of Christ."

V. The Pioneer Forbears. Not everything you do for others will be appreciated. There are a lot of folks that even bite the hands that feed them. When you do good and are treated unkindly remember to be patient and control yourself. That is what is meant to forbear. Jesus once healed ten lepers, but only one of them returned to give Him thanks. But that didn't stop Him from continuing to do good. Furthermore, if and when He met up with those ungrateful nine lepers I can imagine that the first thing He said to them was this, "I'm glad you're feeling well again; what can I do for you?" So many of us condition our second good deed on the basis of the thank you from the first good deed.

VI. The Pioneer Receives. Of all great things in the world there is none greater than love, and he who loves most is most like God. When one gives away love the question of "What do I get out of it?" doesn't need to be asked, for love is the greatest reward there is. Love sees the glory in the grass, in the sunshine, in the flowers. It encourages happy thoughts, and lives in an atmosphere of cheerfulness. It makes for truth and honesty, and strengthens character. It lasts through life and fits itself to every age and condition: in childhood, for father and mother; in manhood, for wife; in age, for children; in death, for Christ; and, throughout life, for brothers, sisters, friends, and all men.

Questions

1. Name some of the by-products of love.
2. Where do you find the love-chapter in the Bible?
3. What is said in that chapter about the rating of love?
4. Why can we not have love toward God and not toward man?
5. How did God love the world?
6. How can we best love the world?

March 29, 1936

WHAT CAN I DO FOR MISSIONS?

Luke 10:1-11

Advertising

Secure and paste on a poster a picture of the globe. Below this either draw or paste on the cardboard a representation of an open Bible. At the top print the subject. At the bottom give a welcome and the time of the meeting.

Program

Refer to the Quarterly Helps for this and additional material for study.

Introducing the Topic

Jesus originated Christian missions. The Church didn't originate missions. She is merely carrying out the command of Jesus. He alone had authority to do it. The Bible is a book that tells about missions and Christ. It tells of Paul and Barnabas. The spirit of Christ called them, the church sent them. The church also supported them. Ask what the motive of missions is and there's but one answer, "Love." Without it, and the church today is woefully lacking more in love than money, missions will become our shame instead of our blessing. May our Luther League re-kindle the flame of missions and nobly carry forth the torch of love for others along with our Women's Missionary Society, the Board of Missions, the missionaries, pastors and people at home who still are enthusiastic in carrying out the command of Christ to Go.

I. The Marching Orders. The Duke of Wellington asked a young chaplain the question, "Do you think you are under obligation to go out to tell the gospel?" "Well," answered the young chaplain, "Jesus said, Go!" "Then there is nothing left for a soldier to do but obey!" replied the great Duke.

It is not a question whether or not we shall be missionaries. If we are Christians there is no question about it. There is nothing for a Christian to do but obey. Jesus said, "Go!" We cannot trim this command. We cannot find excuses for ourselves.

Theirs not to reason why

Theirs but to do and * * *

go wherever God says, wherever He leads.

To be a missionary one does not have to cross the sea. Our field is everywhere—next door, in our home, down the street, and across the sea. Every Christian is expected by the Lord to be a missionary. That is the reason a church that has lost the missionary spirit is dead. Its own members are not real Christians.

There is no substitute in the church for missions. Not even Christian education that leaves out missions. Christ's command has never been withdrawn. It is still binding. There is nothing else for us to do but do it; and we shall find nothing worth while or more enjoyable than doing it.

II. The Bible Message Is a Missionary Message. The history of the Bible is missionary. God said, "Go," to Abraham, and the first missionary went forth. The story of Israel shows how God worked to make Himself known. God had one Son and He was a missionary. All teaching and doing of Jesus was missionary. He died that men might live—men everywhere, not alone

in America or elsewhere. The Book of Acts is the story of how Christ continued His work through the apostles—the word apostle means "to go forth." The letters of the New Testament are the letters of missionaries. The Bible is missionary through and through.

It tells about God, and everybody needs God.

When Rudyard Kipling was ill in New York and not expected to pull through, he was heard to mumble something softly. The nurse leaned over and asked, "Is there anything you want, Mr. Kipling?"

"Nothing you can give. I want my Heavenly Father," replied the man who had lived the rugged life of the Indian jungle. All need God, the God of the Bible. Man needs God to help him conquer temptation. We must have God to forgive our sins and to grant us salvation. The Bible tells us the way out. No one else can and no other book does. But we are responsible for telling out the good news of salvation throughout the whole world.

III. Christ and Missions. Jesus sets no limit to missionary work. "Go ye" takes in the whole world. The first job of missionaries is to make disciples, or, as the word means, pupils of Jesus, that is, to get people to accept Him as Saviour and Master. The second job of the missionary is to get people to make a public confession of their belief in Jesus, which is first done through baptism. The third is to teach them what Jesus wants them to know, that they may live like Him. Back of this big job of the missionary should stand the people who sent them in prayer and giving.

Perhaps the greatest fact about missions in the Bible is that Jesus is with the missionary all the time. He does not send them out alone. He goes with them and works with them. But the missionary must endure hardness. No one looking for a life of ease should be a missionary. Yet the nearness of God makes hardship joy. While God is so nigh, we must not forsake our missionaries. Write to them and cheer them on. Thus we can all be missionaries in our place.

Questions

Why talk about missions?

Is not the religion other people have good enough for them?

If they live up to their own religion will they not reach heaven at the last?

What right have we to expect other people to give up their religion for ours?

What does the Bible say about missions?

What kind of religion do many people have?

How are their gods made?

How can missionaries be provided?

Why was Paul a great missionary?

Why do missionaries live useful lives?

* * * * *

THE MARCH JUNIOR TOPICS

The March Topics bring us to the Lenten season. We have a splendid opportunity to teach the Juniors the meaning of Lent.

Keep these meetings devotional and worshipful—have them short—no handwork or business.

They will consist of three parts (1) the worship as

given in each Topic, (2) the Topic as given for each week, and (3) preparation for Easter, as given in the Topics Booklet in the Junior Program Packet.

Have a table covered with a black cloth on the wall behind the table. On this have the Cross as suggested in the worship material.

Follow this worship by the Topic on the subject for the day. Make this an informal period, a heart to heart talk with the Juniors, and give opportunity for discussion and the asking of questions.

Conclude your meetings with the material in the Booklet "Easter" in the Program Packet. This provides for five meetings, and one meeting will be necessary for preparation for the public meeting at the close and the completion of any handwork done outside of the meetings. There are six meetings in the Lenten period. Therefore plan now just how you wish to use this material. You may use the four meetings as suggested in the booklet, then have a meeting for preparation and the last "closing meeting" suggested in the Booklet on Easter Sunday. If that day is too crowded, plan how you can best use the material.

A Good Friday service for the Juniors may be planned. Hymns may be sung, and the lesson on the Crucifixion may be told by the pastor.

Theme For March:
"Making Lent Real to the Juniors"

March 1, 1936

THE STORY OF LENT
I—Worship
GOING TO JERUSALEM

Matthew 10:33

(Prepared by Charles W. Fuhr)

(For these worship periods, send to the Perry Picture Company, Malden, Mass., for five pictures, 10 cent size: "Christ Entering Jerusalem," "The Last Supper," "Christ In Gethsemane," Hoffman's "The Crucifixion," and Ender's "Holy Women At the Tomb.")

Have one of the Senior Leaguers help in making a cross about five feet high to be used during the worship periods. Cover this with white enamel, and before the last coat is dried, sprinkle with mica or artificial snow. During the Lenten season drape this in black cheesecloth. At Easter during the worship period, the black is to be removed, leaving the white cross. During the Lenten meetings, five candles are to be fastened to the cross, two side by side near the foot, one a short distance below the cross-piece, and one at each end of the cross-piece. The five candles signify the five wounds of Jesus.

Memory Verse: "Who gave Himself (up) for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."—Titus 2:14.

Through all these meetings we are to keep in mind the thought that Jesus gave Himself up for us. (The "up" in the verse above is inserted to emphasize the thought. It is not in the verse as it is written in the Bible, and is not to be memorized in that way.)

The Juniors through these worship periods are to have the story of the Lenten season made as real as possible to them. The lighting of the candles and the singing of the same hymn repeatedly will help impress the thought that Jesus' suffering and death was for us. The members should stand reverently during the lighting of the candles and the singing of the hymn.)

Leader: The time has come again in the Church Year when we want to learn more about our Saviour's suffering and death. We want to learn this and rejoice again over His rising on Easter Day.

We want to think about our Saviour's great love for us, how He died for us, and show this in our worship during this season.

Let us bow our heads and repeat together the prayer written on the board:

Juniors: Into my heart,
Into my heart,
Come into my heart, Lord Jesus;
Come in today,
Come in to stay,
Come into my heart, Lord Jesus.

Leader: Today we are to think about Jesus going to Jerusalem. He is going up for the last time—to die. He is giving Himself up to die—and it is for us. He

knows that His enemies are waiting to put Him to death. He might easily have stayed away. But then His great plan to show the world that He really was God's Son would have failed. So He went. Our Bible tells us, "He steadfastly set His face toward Jerusalem."

This is not the first time He had gone up to Jerusalem. Will * * * tell us about the first time He went?

Juniors: reads Luke 2:46-52.

Leader: Another time Jesus went up to the Temple and found men there changing money. Will * * * tell us another story?

Junior: reads Matthew 21:12.

Leader: Another time Jesus wept over Jerusalem, when He looked down on the city and found the people sinful and forgetting His Father. Will * * * tell us this story.

Junior: reads Matthew 23:37.

Leader: Another time He tells of its destruction.

Junior: reads Luke 13:34, 35.

Leader: None of these trips were like this last trip however. He knew it would be the last time He would be together with His twelve friends. His heart was very heavy, all the sin and sorrow of the world weighed Him down. His disciples were afraid.

Junior: reads Mark 10:32.

Leader: He told them what was to take place there, but they did not understand.

Junior: reads Luke 18:34.

Leader: Jesus pressed forward to make His great sacrifice. He did this because of His great love for us. He wants us to follow in His path. to go along with Him. We must learn how He did the Father's will, and do the same. We can go right ahead and do hard things. Can we ask Him to help us? Let us bow our heads and ask Him.

Sentence Prayers by Juniors—for help to follow Jesus along the way to Jerusalem and in His sufferings, for help to do the hard things we have to do, to follow Jesus' example in trying to do the right, to give our hearts to Him and love Him more and more.

Leader: Can we softly sing, "Jesus, Tender Shepherd" (No. 28, Children's Hymnal)? (If Juniors do not know this, have one Junior reverently read the words as the others stand with bowed heads.)

Hymn: "In The Cross Of Christ I Glory"—Candle lighted at the foot of the cross as the hymn is sung. Juniors all standing.

* * *

2—The Topic
THE STORY OF LENT

Mark 10:32-34

(Prepared by Rev. A. J. Traver, D.D.)

The word LENT means Spring. It comes from the word long or length. Many of our English words came from the language that was spoken by the Anglo-Saxons who first lived in England. They were natives, just as the Indians were natives in America. The word Lent was their word for Spring, the time of the year when the days begin to lengthen.

In the Church we have taken this word as a name for the forty days from Ash Wednesday to Easter, this year from February 26th to April 12th. During these days we think more than usual about all that Jesus suf-

fered for us. It was these things that Jesus tried to tell to the apostles in our Bible lesson. (Have Scripture, Mark 10:32-34 read.) It is very, very sad to think that men could have treated Jesus so badly. He went through all the pain and the mocking and even the death on the cross because He loved us so.

Because Jesus did so much for us, we want to do something for Him. Lent is the time of year when we do without some things we like, so that we can do more for Him. We call this self-denial. The best self-denials make it possible for us to do something for Him that we could not otherwise do. For instance, we might not spend any money for candy or ice-cream during Lent, and take all the money we have saved to give to the Church, or to some poor, needy folks.

Some people go without certain kinds of food during Lent. That is called fasting. However we plan to keep Lent, we will surely want to be extra loyal and loving to Christ in memory of His wonderful love to us. Let us each one decide on some special way that we will deny ourselves for Christ this Lent!

* * *

3—Easter Preparation

Use the Topics Booklet, "Easter", in the program packet. Read it over carefully, and decide just how to arrange the material there for your group.

We suggest that you have the first four meetings as given, then preparation meeting (Palm Sunday) when all handwork is completed and preparations for the closing meeting on Easter Sunday made.

If this does not fit in with your schedule, you may rearrange the material to best fit your needs.

Use material under "First Meeting" in Topics Booklet today.

March 8, 1936

THE CHURCH AND LENT

I—Worship

THE ENTRANCE INTO JERUSALEM

Mark 11:1-10

(Prepared by Charles W. Fuhr)

Worship: "O Jesus, Thou Art Standing" (No. 332, C. S. B.) played very softly, while one Junior slowly and reverently repeats the words, as Juniors stand with bowed heads.

Lenten Prayer repeated (the prayer written on the board last week to be used each week).

Picture Study: "Christ Entering Jerusalem". Plockhorst, a great artist, has given us a very beautiful idea of that great day when Jesus entered Jerusalem riding on a humble colt. Christ is coming as the Prince of Peace. How different from the great parades which the Romans had to celebrate their victories of war—with their chariots, their men in armor, and the long train of prisoners. Jesus had no thought of personal glory. He is steadfastly looking ahead to His Father's House—the Temple. The doves flying overhead to the peaceful note of the picture.

Jesus is surrounded by His disciples who are rejoicing on this day. Perhaps the young man in the lead is John, and one of the older men following close behind Jesus must be Peter.

The rest of the group are joyful pilgrims on their way to the Temple. As Jesus came by they gathered

branches from the palm trees which grew by the roadside. How happy the children are as they scatter the early spring flowers in the pathway!

It was the custom for the pilgrims to sing as they went to Jerusalem for the Feast of the Passover, and now we hear the words of Psalm 118: "Hosanna * * * Blessed is He that cometh in the name of the Lord". Never did these words have so true a meaning before.

At the right we see two figures who alone seem out of place in this joyous crowd. It is such as they that cause Jesus to say, "If these shall hold their peace, the stones will cry out." Jesus' Kingdom must come, even though some try to hold it back—From "Famous Hymns With Stories and Pictures"—Elizabeth Hubbard Bonsall.

Prayer by Superintendent: For Juniors to understand the meaning of Jesus' coming to Jerusalem, and that they may be strong and go ahead and do the right.

The Thoughts. It was the week of the Passover and many Jews were journeying to the Holy City. They had come, some a great distance, to Jerusalem to celebrate the Feast.

Jesus and His disciples had come, too. Instead of going directly to Jerusalem, they went first to Bethany, where Jesus planned to spend the Sabbath quietly.

He knew this was the last time that He would go down to Jerusalem. He knew His enemies waited there to kill Him. His disciples tried to turn Him back. Yet He went straight ahead.

In Bethany, the home of Mary and Martha and Lazarus, as it had often done, sheltered the little band.

Many pilgrims going up to the Feast, hearing that Jesus was in Bethany, turned aside that way to see Him.

The day after the Sabbath Jesus sent two of His disciples ahead to the little village of Bethpage to secure the beast on which He was to ride. The time had come for Him to announce Himself as the Messiah and enter Jerusalem as the King of the Jews.

Jesus and His followers from Bethany started out on foot, along the well known road down to Jerusalem.

Many pilgrims in Bethpage learning that the disciples were getting a colt for Jesus, followed them. Soon the news spread, "Jesus is coming". In a few hours He might enter the city. Everybody was excited. All His friends wanted to greet Him. Soon a crowd went out from Jerusalem to meet the band of people coming with Jesus. The two processions met.

There was excitement everywhere. The excited folks from Jerusalem, carrying palm branches, raised their voices and shouted, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

The party from Bethpage put their garments on the colt and seated Jesus on it. The happy, singing procession advanced through the fig groves and gardens, breaking the branches as they went and spreading them before the Saviour.

What a happy, gay crowd! There were many children among the people and their clear voices must have been added to the cry of "Hosanna, Hosanna" as they drew near the city. Yet the Saviour's heart must have been very heavy. Others in Jerusalem were also excited about His coming. His enemies, the rulers, the high priests, some of the very people whom He came to save and whom He was trying to help, were even then plot-

ting and planning to kill Him. And the sin of the city, and the hearts of the people in it—people He loved—made Him very sorrowful.

And so Jesus came into the city.

Jesus now comes to Jerusalem as a King and is received by the multitude with all the honors of a king. But He knows that it will not last long, but will soon turn to cries of "Crucify Him".

He is drawing closer to the cross. The time is getting short.

At close of topic, both candles at foot of cross are lighted, and all sing, "In The Cross Of Christ I Glory".

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2—The Topic THE CHURCH AND LENT

Mark 14:22-26

(Prepared by Rev. A. J. Traver, D.D.)

In the church of Jesus Christ it is to be expected that any time in the year that is used to tell the story of the love of Jesus would be important. During Lent the teaching and preaching and even the hymn singing reminds us of the sufferings and the death of Jesus.

Ash Wednesday, the first day of Lent, is so named because ashes were sprinkled over the head in olden days as a sign of sorrow. Now Lent tells us that we are sinners, and that sin is a terrible thing. It tells us that punishment will await the sinner unless there is someone to save him. It tells us that Jesus was that Saviour, and that by His death He found a way by which we could be forgiven of our sins. It also tells us that the cross is our only way of forgiveness, a sure sign that God does love us in spite of our sins.

So the Church expects us to be specially thoughtful about our sins during Lent. Just think about yourself. How many times have you been naughty or thought naughty thoughts today? How often have you lost your temper, or were greedy and selfish? These are all sins. Pray to Jesus, "Dear Lord, forgive me for all my sins, and help me not to do them any more. O, I am so happy and thankful that Thou, Lord, died for my sins, and promised that if I would ask I would be forgiven. In Thy name I pray, Amen."

Our Lutheran Church does not command us to any one kind of self-denial in Lent. Some of your little girl and boy friends may belong to Churches that do tell them certain days when they can not eat meat. Our Church leaves it to us to choose any way of showing our love to Jesus that we may decide. Let us find some way this Lent to tell Jesus how much we thank Him.

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3—Easter Preparation

Use "Second Meeting" in Junior Topics Booklet, "Easter".

March 15, 1936

I—Worship IN THE UPPER ROOM

Mark 14:22-26

(Prepared by Charles W. Fuhr)

Hymn, "According to Thy Gracious Word" (No. 191, C. S. B.) played very softly, while one Junior repeats the words slowly of the first, third and fourth verses.

Lenten Prayer for Juniors repeated.

Picture Study: "The Last Supper." This picture was painted by Leonardo da Vinci, an Italian painter, born in 1452. It was painted in Milan, upon the wall of a convent. Da Vinci was a real artist, working sometimes on his scaffold from morning to night, absorbed in his work for months. Again, at times, he would let the work go for many months. Indeed after two years' work da Vinci himself said the picture was never finished.

The story is told that the painting of two heads—that of Jesus and Judas—caused him the most trouble. The prior of the monastery was always urging him to finish the picture, so one day he cried, "If you will sit for the head of Judas, I'll be able to finish the picture at once." The face of Christ was hastily sketched and finished, because da Vinci said he felt he was not able to ever paint the wonderful face which he felt the Christ should have.

The picture is based on Christ's words, "Verily, I say unto you, that one of you shall betray me," and as Christ has just said this, the disciples are asking, "Is it I?", "Is it I?" Frightened, anxious, listening, angry—their faces all picture these feelings—their hands, their figures, their gestures, all show just what they feel.

The company is gathered in a half-dark hall, the heads outlined against the evening light that comes through the windows at the back. We look into a room and seem to behold the greatest tragedy in the world—sorrow, deceit, betrayal, brought to Jesus and His companions. This is the order in which the disciples are placed at the table: Jesus in the center, Bartholomew the last on the left, after him is James, Andrew, Peter, Judas—who holds the money bags—and John. On the right, next to Jesus comes Thomas—the doubting one, James the Greater, Philip, Matthew, Thaddeus and Simon.

A description in Leonardo's own hand kept in South Kensington Museum, in London, tells us more: "One in the act of drinking puts down his glass and turns his head to the speaker. Another twisting his fingers together, turns to his companion, knitting his eyebrows. Another, opening his hands and turning the palms toward the spectator, shrugs his shoulders, his mouth expressing the liveliest surprise. Another whispers in the ear of a companion, who turns to listen, holding in one hand a knife, and in the other a loaf, which he has cut in two. Another, turning around, with a knife in his hand, upsets a glass upon the table, and looks. Another gasps in amazement; another leans forward to look at the speaker, shading his eyes with his hand; another drawing back behind the one who leans forward, looks into the space between the wall and the stooping disciple."—From "Pictures Every Child Should Know"—Bacon.

Prayer by superintendent: That the Juniors may realize that Jesus gave Himself for us.

The Thoughts

The story first is taught:

When the day of the feast came, Jesus gave to Peter and John a strange command. He said, "Go and make ready the Passover that we may eat." And when they asked Him where they should prepare it, He gave them these strange directions:

He said, "When you enter into the city you will find a man bearing a pitcher of water." That itself was

strange, because it was usually the women who went to the wells for water. "Follow him to the house where he goes, and say to the good man of the house, 'Where is the guest chamber?'"

And the Lord told them that He would show them a large upper room. There they were to make ready.

It was a strange command, but our Bible tells us, "they went and found as He said unto them." Sometimes boys and girls find some things hard to understand. They cannot understand why mother and father direct them as they do, or why they must do some of the things required of them. They often wonder why they must obey.

But the disciples trusted Jesus. And Juniors should listen and follow the Lord's commands, even though they may seem strange. For we will always find things "even as He said unto us."

It was a large upper room which John and Peter found. Jesus wanted to be away from the noise and stir of the city. He wanted quiet and peace. He wanted to be alone with His disciples. And He did not want to be disturbed.

We can get away now and then, too, from our play, our tasks, all the things which keep us busy all day long. We can get into an "upper room" to be alone with Jesus. That upper room is prayer. Do you ever stop long enough to pray a little each day, to get into an "upper room" and talk with Him? Let us as Junior Leaguers during this Lent take time each day for a talk with our Heavenly Father.

The East is a country of dry, dusty sand. The traveller becomes dusty and tired. Therefore one of the customs of the land is the washing of the feet of the tired wanderers.

Before this feast, which Jesus was to keep with His disciples, it was natural therefore that this should be done. But the Bible tells us a strange thing. It was not one of the disciples, or one of the workmen about the house, who performed this servant's task. It was Jesus Himself who washed the feet of the disciples, one after the other. Jesus, the Master, did not feel that He was doing servant's work. Often He had said, "I am among you as one who serves." Jesus did this to set an example for the disciples. They had several times wondered among themselves who was the greatest disciple. Jesus showed them in this way that they were all equal, and that all should serve. They were glad in the days to come, for His sake, to go out and give themselves in the work for others.

Into the midst of this beautiful picture of love and service comes another note. While they were seated together with Jesus, one of the disciples, Judas, plans to give Jesus to His enemies, and goes out from the supper table to make the bargain.

This feast was celebrated in memory of the delivery of the Children of Israel from the Egyptians. It was always celebrated by the eating of unleavened bread, that is, bread without yeast, and the drinking of wine.

This feast was somewhat different, however. It was the last time Jesus was to meet together with His disciples. And therefore it was called the "Last Supper." And in this last supper Jesus did more than just eat and drink with His disciples.

Knowing that it was the last time they would be gathered together, He wanted to leave them something to keep them closer to Him after He had gone.

So when they ate the bread together, He, taking it, said, "This is My body which is broken for you." And when they drank the wine, He said, "This is My blood, which is shed for you." He was really giving them Himself, for He was about to die for them. And the disciples, believing, received of Jesus spirit and power.

Since then the Church keeps the Lord's Supper, just as Jesus began it this last night with His disciples.

Junior Leaguers as they grow older and enter the catechetical class and finally come to confirmation, will learn more of the meaning of the Lord's Supper, and the reason why there are used the same words which Jesus used on that last night when in the upper room He celebrated with them the last supper.

Jesus now gives Himself in another way to His disciples—through the Lord's Supper. The great sacrifice soon will be made. The cross is still closer.

Three candles are now lighted, adding the one near the cross-piece to those at the foot. Again the hymn, "In the Cross of Christ I Glory" is sung.

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2—The Topic THE LAST WEEK

Mark 11:1-10

(Prepared by Rev. A. J. Traver, D.D.)

The last week of Jesus' life has always been kept thoughtfully in the Christian Church. It means so much to every Christian! It is called Holy Week because the holiest happenings in the life of Jesus, and so in the life of the whole Church were in this week. It is called Passion Week because passion means suffering and it was a week of terrible suffering for Jesus.

Sunday was the day of **Triumph**, when Jesus rode into Jerusalem as a King. The people waved palm branches in His honor, so it is called Palm Sunday.

Monday was a day of **Authority**, in which Jesus drove the money changers and cattle sellers from the temple.

Tuesday was a day of **Conflict**, in which Jesus was often in direct argument with His enemies. It ended with a plan by which Judas would betray Him.

Wednesday was a day of **Quiet**. There is nothing said about it in the Bible, but it was probably spent in Bethany with Mary, Martha and Lazarus, His close friends.

Thursday was His **Last Day** with the disciples. They ate the first Lord's Supper together and Jesus gave them His last teaching and then went out to the Garden of Gethsemane to pray for them.

Friday was a day of **Suffering**, beginning with His betrayal and arrest, following with trials before the courts, and ending with His crucifixion, death and burial. It is called good Friday, because of the good that came to us by His death.

Saturday was a day in the **Tomb**. We are only told of a watch set before the door of the tomb. The rest of the day's happenings are not told.

Sunday was the day of **Resurrection**, when Jesus showed Himself to His disciples. It is the day of all days the best—Easter.

(We suggest that Juniors be ready to read the Scripture for each day and further tell the story of each day's happenings.)

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3—Easter Preparation

Use "Third Meeting" in Junior Topics Booklet, "Easter."

March 22, 1936

LENT AND OUR DAILY LIVES

1—Worship

GETHSEMANE

Matthew 26:36-45

(Prepared by Charles W. Fuhr)

Hymn: "O Sacred Head, Now Wounded" (No. 99, C.S.B.) played very softly, as one Junior repeats the words slowly, while other Juniors stand with bowed heads.

Lenten prayer for Juniors repeated.

Picture Study: "Christ In Gethsemane" given by a Junior as another Junior displays the picture. Let us look at this picture as we study its story from the Bible. (Junior reads Matthew 26:36-45)

Prayer by superintendent: That the Juniors may realize how sorrowful Jesus was over the sins of the world.

The Thoughts

The story from the singing of the hymn by Jesus and His disciples in the upper room to His prayer in the garden.

After the Passover Feast, after singing a hymn together, Jesus and His disciples left the upper room and went to the edge of the city. They came to the Mount of Olives. There was a place there called Gethsemane. And there was a Garden, to which Jesus went, when He wished to get away from the world and pray. Here He went now.

When Jesus went down into the Garden, He took with Him three of His closest friends, Peter and John and James. He wanted the comfort of some of His friends about Him. He left them and went farther into the Garden to pray. And when He came back, He found them sleeping. Three times He came back and each time He found them asleep. "What, could ye not watch with me one hour?" were His said words.

So often Jesus needs us to help in His work, to speak a word of cheer to someone, to do a kind deed. And so often He finds us asleep. Even then, as He stood in the Garden, a horde of soldiers led by Judas, one of His own friends, who for several pieces of silver sold Him to His enemies, were coming to capture Him. The Bible told us that His friends "all forsook Him and fled." So often we, too, forsake Him.

When Jesus went down into the Garden to pray He suddenly felt all the burden of the trials and the shadow of the death which was soon to overcome Him and our Bible tells us He felt very sorrowful. Going down a little into the Garden, He fell upon His knees and prayed. No one can understand all that Jesus suffered in those moments in the Garden.

He, the sinless, spotless Son of God, was bearing all the sin and the wickedness of the world. He did this for us. He need not have suffered it, yet He did

for us. Did He pray in those moments that He might be saved from the Jews, who were even then coming to put Him to death? Did He ask that He be taken out of all this trouble and carried to Heaven? He prayed for those who were to kill Him, and again and again His prayer was, "Father, not My will, but Thine, be done."

His willingness to suffer is shown—"not my will, but Thine, be done."

The cross is very close, yet He falters not.

Candle on right arm in addition to those previously lighted. Same hymn is sung.

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2. The Topic

LENT AND OUR DAILY LIVES

Matthew 26:40

(Prepared by Rev. A. J. Traver, D.D.)

Some people do not think it right to keep Lent any more than any other time in the year. They say that we ought to deny ourselves all year around, not just for forty days.

But we Lutherans believe that it does us a great deal of good to have certain days like Christmas and Easter and certain seasons like Lent, when we think especially upon some part of the life of Jesus.

We hope that all who keep Lent will be better all the rest of the year than they were before. We must not drop back into bad ways after forty days of more Christ-like living.

There was a girl who was nearly drowned last summer. An older girl risked her life to save her. How do you think the girl who was saved felt about the girl who saved her? Wouldn't she want to do something fine for her rescuer? Wouldn't she think of her every day? Wouldn't she change any plan of her own pleasure so she could please her? It is just like that with us if we remember how Jesus gave His life to save us from our sins, was our Saviour.

Lent helps us to remember Jesus as our Saviour. Every day, not simply on Sundays, we should want to do something fine for Him. Every day we should think of Him with love in our hearts. Every day we should be willing to change any plan for our own pleasure in order to do something that would please Him. If we will do this during these Lenten days, we will have learned that this is the best way to live all the year. Oh, how happy it makes us to sacrifice for Jesus. Let us make some sacrifice every day!

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3.—Easter Preparation

Use "Fourth Meeting" in Junior Topics Booklet, "Easter".

March 29, 1936

OVER THE MEXICAN BORDER

Materials: As announced in former issues of the Review, may be ordered from Women's Missionary Society, 723 Muhlenberg Building, Philadelphia, Penna.

The House of the People, price 10 cents, may be ordered from Superintendent of Documents, Government Printing Office, Washington, D. C. Note drawings illustrating booklet.

References: Over the Mexican Border, Unit V, pages 108-113.

Preparation: In order to make the last session of the course count for the most, the leader should consider in her own mind what the Juniors have learned in the preceding sessions, what may still be vague in their understanding. Try in the last session to make clear the main points of the religious situation and the oppor-

tunity the Protestant Church has in Mexico today. Read again, trying to condense each paragraph to its outstanding facts, the survey of the status of the church in Mexico, pages 126 to 130 of course book. Remember that while we have no missionaries in Mexico, we all have opportunities constantly to show our Christian friendliness to people of other races in our communities.

Detailed plans for this session will depend upon whether or not it is to be an occasion to which guests are invited. The outline suggested for the program may be varied as much as desired.

What Have We Learned About Our Neighbor Mexico?

Display of handcraft, including articles made by the Juniors during the study: pottery, basket work, drawings, Mexican kitchen, house or village.

Reports by Juniors appointed in advance of various features of life in Mexico.

A Mexican School such as was played in the fifth session may be repeated. This may include:

Dramatization of an incident in Mexico's history, or of its daily life.

Worship:

Quiet Music, piano or stringed instrument.

Hymn: America the Beautiful, referring to "Mexico the beautiful."

Scripture Reading: Matthew 5:38-48.

Offering.

Sentence Prayers.

Hymn: In Christ There Is No East or West; or, Who Is On the Lord's Side?

(Prepared under the direction of the Light Brigade Department, Womens Missionary Society)

PROGRAMS FOR THE LITTLE LEAGUERS

(Prepared by Miss Esther Bechtold)

The programs for March for the Little Leaguers are a continuation of those used in February. We learned then about the Church in Bible times. Now we shall hear about our Church today. Try to make these stories as real as possible and have these little ones feel as far as possible what your own church is doing for them. Make them feel that they have a share in everything belonging to the church and especially create a feeling of ownership in their own particular room and its belongings.

March 1, 1936

THE PEOPLE WE MEET AT CHURCH—THE PASTOR

The aim of this meeting is to create a friendly feeling on the part of the little ones toward the pastor. Make them feel he is their friend.

Make this a very informal meeting and use the conversation method, letting the little ones ask questions and talk over the church and pastor.

Use the story of the Good Shepherd and the lost sheep. From this liken the pastor to the shepherd of our congregation. Start with the thought that the pastor is the friend and helper of all, ready to help them in all times of trouble, doing and caring for them, and most of all trying to lead them into God's kingdom.

Then talk over in turn the other things the pastor does—visits us when we are sick, baptizes children, comes to the Sunday School meetings, and preaches.

It would be well to have the pastor come in then and talk to the children or better, join with them in singing and familiar prayers and Bible verses which they know.

If possible a little surprise might be arranged for the pastor, if it is his anniversary or near it, some flowers might be given him, or a book might be given him or some token of appreciation.

March 8, 1936

THE PEOPLE WE MEET AT CHURCH—OUR TEACHER

There is a tendency on the part of these little ones to "glorify" teacher and make much of her and forget sometimes what she is teaching and this should be discouraged, but now and then it will not hurt to let the little ones see what the teacher does. This lesson gives an opportunity.

Begin the period with stories about some of the women of the Bible who helped in the church—Lois and Eunice, Dorcas, Phoebe, etc. Then mention some of the things which the teacher or leader of the Little League group does.

Follow this by playing a game in a play period when the little ones pretend that the teacher did not come and they must do all the things which she usually does. The chairs are not placed, the shades must be raised, the pictures must be placed somewhere, there must be a story ready, someone must help us sing, etc. This will show the little ones how much the teacher does for them.

Close with a prayer given by the leader and repeated petition by petition by the little ones that they will help the teacher in every way possible.

If a little surprise can be arranged for teacher by one of the assistants, cocoa and crackers, or some other simple refreshments, when instead of the teacher doing the work, the little ones do it and serve the teacher—this will help.

March 15, 1936

THE PEOPLE WE MEET AT CHURCH—OTHER BOYS AND GIRLS

Two thoughts may be emphasized in this meeting—the boys and girls who are members of the group and how they can share one with another, and the other boys and girls in the church and what they may do for them. The purpose of this meeting is to promote fellowship and cooperation among the little ones.

Verse: Psalm 100:45.

Thoughts: How can we share with the other boys and girls who come to the Little Leaguers meetings? Do we like to play with them? Do we work together with them, share crayons, pic-

tures, etc.? Do we like to sing together? Can we pray together? Are there other boys and girls who might come along to the meeting? Do we know any other boys and girls who we might help?

Tell story of Good Samaritan also. Tell story of Blind Bartimaeus. Then lead to some blind or cripple child in your church or of whom the children know. You might talk about them and see what they can do to help. A visit to a sick or crippled child might be planned, this brings more cheer than we think.

March 22, 1936

OUR ROOM

The aim of this meeting is to help the children take a pride in the room in which they meet, and to care for the things in it.

Verse: "I was glad when they said unto me, let us go into the house of the Lord."

Story: A long time ago the people had a beautiful temple or church. They did not take very good care of it and the furniture became dusty, the roof had a leak, and the windows were broken, because no one went to the temple and cared very much about it.

Thoughts: Encourage the little ones to appreciate anything which is available for their use in the church. If you have small chairs and tables constantly speak of them as "our table," "Betty's chair," etc., and stimulate pride in caring for them and everything in the room. If possible have flowers, picture books, even some toys, books for the teacher, crayons, and anything that will brighten the room and at this meeting talk over all the equipment and how the little ones may help by taking care of it and listening to the stories and to the lessons which they help to teach.

A gift of a picture, or a book of stories, or some other equipment by the Juniors would be a fine thing at this meeting.

March 29, 1936

OUR GIFTS TO THE CHURCH

Verse: "God loveth a cheerful giver."

Story from Exodus 35.

Things we will want to talk about: We give the very best we have to God. Rich men's gifts are of precious treasures. Poor men's gifts are deeds of kindness and helping others. Children can give gifts. Everyone should like to give. We should give willingly and cheerfully to God.

Hymn: "We Give Thee But Thine Own."

What Can We Do?: Give gifts.

Handwork: Make a bag or envelopes for our Sunday School offerings.

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